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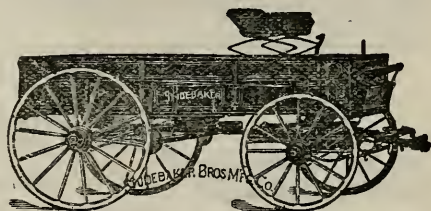
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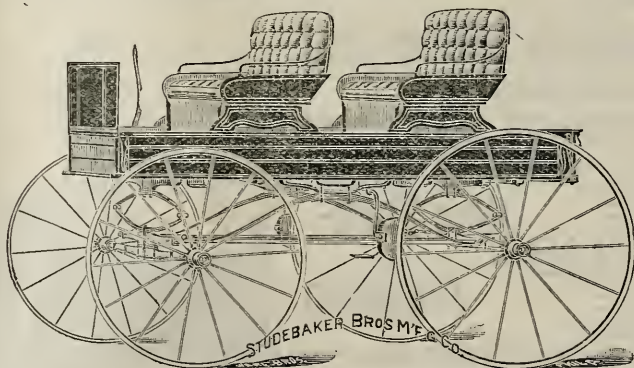
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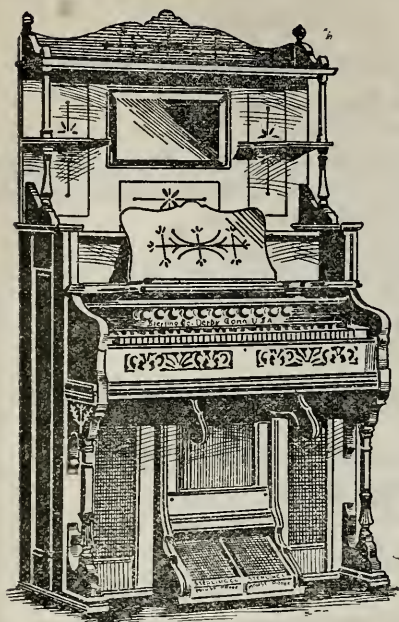
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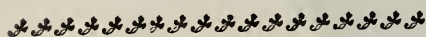
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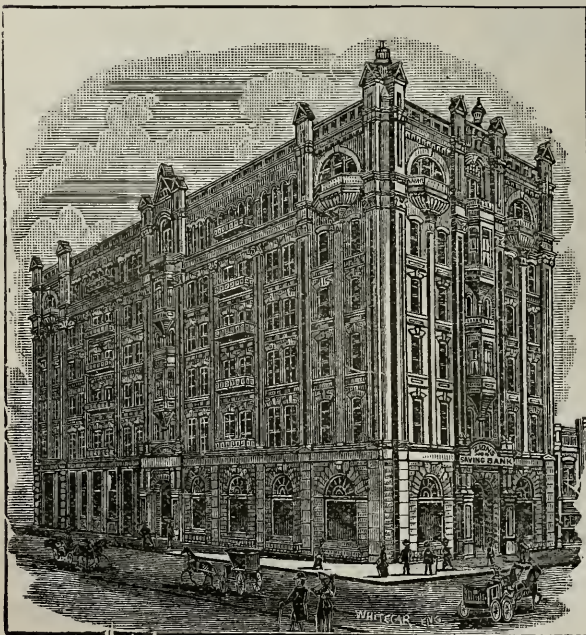
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IMPROVEMENT ERA.

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No. 8.

"WE WALK BY FAITH."

BY PROFESSOR JOHN A. WIDTSOE.

Faith, the first principle in revealed religion, is defined by the Prophet Joseph Smith* in the words of Paul, "Now faith is the substance of things hoped for, the evidence of things not seen." To this the Prophet adds, "From this we learn that faith is the assurance which men have of things which they have not seen."† On this principle, with this definition, many young persons who have ventured upon the sea of unbelief have wrecked the religion of their childhood; for, the human mind, in some stages of its development, is disinclined to accept as knowledge anything that can not be sensed directly.

Nowadays, the young doubter who cannot accept as the foundation of his religion "things which he has not seen," usually turns for comfort and future growth to the results of the study of nature, or science. There he finds truths upon truths, glorious in their beauty and susceptibility to direct and unmistakable proof; and soon he comes back with the pride of the victor. In so-called natural science, he claims to have no need of faith; that if a person

* Doc. and Cov., Lecture 1, verse 8.

† Loco citato, verse 9.

has only advanced far enough, every concern of science can be known through one, two, or several of the senses.

This statement is an heirloom passed from the older to the younger doubters, and accepted by many of the latter as an eternal truth, which needs no further investigation. It is true that, in the beginnings of science, no faith seems to be required; for every statement is based on experiments and observations that may be repeated by every student. It is further true that nothing in science is "taken on trust;" that, however, does not imply that faith, according to Joseph Smith's definition, is unnecessary. To one who understands true theology, natural science is but a part of the greater science of God; and it does not seem reasonable that the fundamental law of the whole should not also be a governing element of the part. That is, if faith is essential in theology, it should be necessary, also, in natural science, especially in its higher forms.

This reasoning may be sufficient to the believer; but to the unbeliever it is valueless. The doubter can be convinced only by an examination of science to learn whether it ever requires its followers to believe in things that are unknowable to the five senses. There is no need to be afraid of such an investigation; for, if the theology and the science are both true, both will come out of the investigation as greater friends.

This article is written for the purpose of examining a fragment of science for the faith it requires. It is not an attempt to prove the existence of God, or the divine mission of Joseph Smith, except as the readers may apply the results for themselves; but, simply an effort to show that natural science as well as theology requires a faith which is the assurance of the existence of things not seen.

The subject chosen for investigation is one of the most brilliant results of recent science, and is the boast of the champions of modern progress. It is somewhat intricate to present to those not familiar with the particular branch of science to which it belongs, but an effort to follow the exposition will have its reward.

It is generally known that several sugars exist; as, for instance, the sugar made from starch, called glucose, and used by the candy makers; the white or brown sugar crust on raisins; the

sugar obtained from sugar beets, or sugar cane; the sugar in milk; and many others not so well known in daily life. These sugars are all very much alike in appearance, taste, and most of their properties. They are extremely important to the human race, as they are necessary in some form or other for the support of life. For many years, although many eminent men have devoted much study to the question, the nature of the sugars was not clearly understood, and the reason for their differences was especially obscure. Early in the 80's a German chemist, Emil Fischer, attacked the subject with new methods of investigation; and to the joy of science, cleared up the hitherto mysterious group of sugars in the most thorough and simple manner. Professor Fischer, mainly through this work, became one of most celebrated scientists of the day, and a few years ago was given the highest honor the German chemist knows: the head professorship of chemistry in the Imperial University at Berlin. How this man did this famous work can be understood in detail only by those who have a knowledge of organic chemistry; what his results are can be understood by every careful reader.

A brief review of some elementary scientific facts, known to all, will perhaps make the discussion clearer. A piece of white crystallized glucose, such as is used by candy makers, may easily be divided into two or three pieces by a stroke with a hammer. Each of the pieces may be broken into smaller pieces, and this process of division continued until the sugar powder is as fine as dust. Still, each particle of sugar dust may be divided again and again, if we only have instruments fine enough to continue the process. A question which philosophy asked itself near its beginning was this: Is it possible to keep on dividing a dust particle of sugar (or of any other substance) forever; or is there a particle of sugar so small that it can not be divided again? Neither science nor abstract philosophy has yet been able to answer the question fully. However, science has learned that in the case of sugar, if such a process of division occurs, in course of time a particle of sugar will be obtained which is so small that, if it is divided or broken, the fragments will no longer be sugar, but something entirely different. This smallest piece of sugar, is called a *molecule* of sugar. The size of such a molecule can not be comprehended by the human

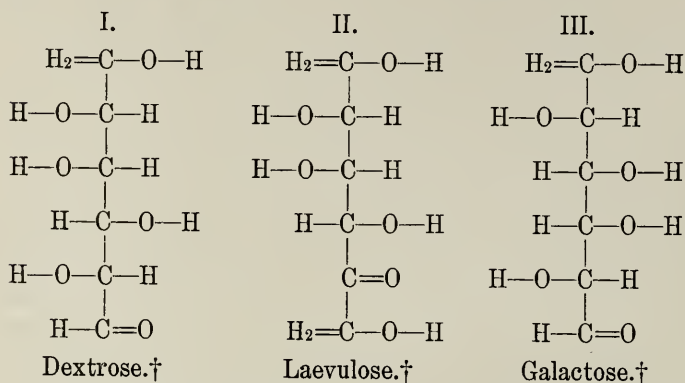
mind; its smallness seems infinite. The mortal eye, though aided by the most powerful microscopes of modern days, could not distinguish a sugar molecule, or even a pile of thousands of them; placed on the tongue, there would be no sensation of sweetness, for the sense of taste is far too gross to recognize one molecule; though it were hurled against our body with the velocity of lightning, we should not feel the impact. To all our senses, the molecule is wholly unknown; and, no doubt, shall remain so while the earth is as it is. Yet the existence of such a particle is as certain as is the existence of the sun in the high heavens.

A natural question is, when this molecule of glucose-sugar is divided, into what does it change? Science has investigated this question, and tells us that each glucose-molecule is made up of six small particles of carbon, twelve particles of hydrogen, and six, of oxygen. Carbon or charcoal is known to all; hydrogen and oxygen are two gases which are constituents of water. The particles of carbon in the glucose molecule are so small that if one were divided it would no longer be carbon; the same with the particles of hydrogen and oxygen, if divided they would change into something else—into what is not yet known to man. These smallest particles are called atoms of charcoal, hydrogen and oxygen. If, instead of an atom of charcoal, we use the letter C; for atoms of hydrogen and oxygen, H and O; the molecule of glucose may be written $C_6 H_{12} O_6$. These are also indisputable facts of science.

This much was known when Professor Fischer began his work. In addition, it was known that several sugars occurred in nature, the smallest particles of which contained the same number of carbon, hydrogen and oxygen atoms; *i. e.*: had the same formula, $C_6 H_{12} O_6$, and yet differed from each other in some of their properties. It was the *cause* of this difference which the eminent German discovered. After many years of patient labor, he announced that the sugars with similar molecules, differed from each other because the atoms within the molecules were *arranged* differently. This had been suspected before; and Fischer did not stop with this, but showed definitely what the arrangement and differences of arrangement are. His results were supported by such experimental evidence that they were accepted without hesi-

tation by the scientific world. It is impossible, here, to go into this intensely interesting paragraph of science, and tell how new sugars were discovered, and old ones defined by this brilliant work. For the purpose of this article, it will be sufficient to quote a few of the results.

It was found, for instance, that the molecules of three of the most common sugars had the following structures:*



Referring to the above diagrams, it will be seen that the six carbon particles or atoms are held together in a straight line; and that the hydrogen and oxygen atoms are attached to the carbon atoms, but in different ways. In some cases the O—H combination is on one side of the carbon line, in others, on the other side. A little study will show that, although each arrangement contains six particles of carbon, twelve of hydrogen and six of oxygen, because of the difference in arrangement, they are far from being identical. This explains very simply the cause of the difference of the sugars with the same formula. This relative arrangement of the atoms in the

* The formulas are taken from Tollens, *Handbuch der Kohlenhydrate*, Band 2, p. 14.

† Dextrose and laevulose combine to form the ordinary cane or beet sugar. Dextrose and galactose unite to form milk sugar, which is found, as far as is known, in the milk of all mammals. Dextrose, laevulose and galactose unite to form a sugar, raffinose, which is found in small quantities in the sugar beet, and known well in the sugar factories, for it is abundant in the symps, and produces lengthened, sharp, sugar crystals.

molecule has been determined by Dr. Fischer for nearly all of the common sugars. Not only that, but, by his greater experience, he has been able to build up new sugars and define with almost absolute certainty their molecular structure.

Without any further study of details, let us now examine the facts stated for the faith they require of us—or of the scientist. We are first of all asked to believe in the existence of particles, unknowable to our senses, the molecules; then, to believe in still smaller particles, the atoms, which compose the molecules, but whose relative weights and general properties have been determined. Here a faith is required in “things that can not be seen,” and in the properties of these “things.” It is true that the modern thinker does not pretend to describe, in detail, the atoms, their shapes, hardness, color and other properties; he does not need all that for the certainty of their existence. He looks upon them simply as the ultimate causes of effects that he may note with his physical senses. Does theology require more? Does any sane man, in asking us to believe in God, for instance, attempt to describe him in detail? We know God only in part, and hold that in our present state we are not capable of knowing him fully; even as the student shall never know the atoms fully, so long as he has only the senses he can use on this earth.

The scientist goes farther than this, however, for he asks us not only to have faith in the invisible, un-tasteable, un-feelable atoms, but in the exact manner in which these atoms are arranged within the molecule. True, it is claimed, only, that the relative arrangement is known, but the faith required still leads us far beyond the simple faith in atoms. Has any man asked us to believe that he can tell us the structure of God’s dwelling? No principle in the religion taught by the Latter-day Saints requires a larger faith than this. And still, greater faiths are required for other and deeper subjects in science.

The only difference that can exist between the faith in theology, and the chemistry of sugars, is the relative value of the evidence upon which we base the faiths. That subject does not come within the province of this article, though the writer may be allowed to state, that from his personal study, the evidence for faith in God and his plan of salvation is far greater and more con-

vincing than that for the constitution of the sugars. And the latter, the clearest thinkers and experimenters of the day hold to be facts absolutely established.

"Absolute facts?" some will say, "we have only your word that these statements regarding the sugars are true." Such an objection, though perfectly proper, does not make the statement false; and anyone, who wishes to convince himself, directly, of the truth of the matter, must cultivate a sufficient knowledge of chemistry to follow and repeat the work which has led up to the conclusions stated in this article. The above question, however, leads to a consideration of the manner in which the scientist is brought into these great faiths. They do not come at once, as a "great wakening light," but slowly, through a process of normal, guided growth. Professor Fischer, for instance, once upon a time, made his first chemical experiment, from which he drew a simple conclusion to which none could object; his second experiment furnished him a second conclusion; the two results combined produced a third conclusion, and so on through thousands of experiments and conclusions, until the brilliant results of the modern study of sugars were reached. In short, the scientist works very simply by careful observation of nature, "the earth and its fullness," and by as careful reasoning from the facts observed: the mind builds noble structures of the material the senses bring. The same method may be employed in gaining a faith in the principles of theology; and the Apostle Paul tells us distinctly that the righteousness of God is revealed "from faith to faith;" and that the eternal power of God and the Godhead, and "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Even so with the scientist, he begins with the things that are made and proceeds "from faith to faith," gaining "here a little, and there a little," until a faith is reached, which, to him who has not followed its growth, may seem absurd in its loftiness.

How many of those who have joined in the cant of doubt have given a tenth as much time to a scientific study of God or the Gospel, as is required to *prove* any one of the greater faiths in science? To prove the truth of the present chemistry of sugars, alone, is a work that requires many years of persistent effort, of hard physical and mental labor, extending through the days and into the

nights. How many doubters have given such questioning care to the existence of God, which all will admit is the greatest of human problems? Until such study has been given, the doubter has no right to claim for his views more than the name of personal, questionable opinions. No one would be heard in the councils of science, who did not come prepared to defend his views from the foundation upward.

In this place, it must be stated that perhaps less than a dozen chemists have repeated Fischer's work on the sugars, and perhaps less than a hundred have followed out in complete detail his writings on the subject. The other chemists are content to take the word of these men, that the work and conclusions are right. Perhaps the most the majority do is to select a few experiments from the work, at random, and test them. They can do other work with greater profit than to repeat in detail what many men have already proved to be true. Even so it is in theology. We accept the authenticated testimonies of other men, and seek for ourselves other and new proofs for which, perhaps, we are better adapted or in greater need. Joseph Smith, the clear-sighted, expressed this idea well: "To some it is given by the Holy Ghost that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words that they also might have eternal life if they continue faithful."*

Let the young doubter, the incipient doubter it may be, think of these statements, and make his doubting, if he needs must doubt, a rational, healthy one, worthy of a child of Utah, or, if the doubter would rather have it, of a child of reason. Do not take the word of one man, or of two, of one book, or of one observation; build your faith in a truly scientific manner, by persistent labor, and refuse to possess any other. We must all be followers, for that is nature's law, but let us follow those powers which we *know* are correct. Do not let your argument against theology be of a general, intangible, negative nature; such as, "You can't prove it," "Show me an angel," "You have not seen the golden plates of Joseph Smith." By such arguments a negative position only is assumed which is far from scientific. Let doubt be positive in its efforts;

* Doc. and Cov., Sec. 46; 13 and 14.

compare science with theology systematically, and with equal thoroughness, and the grand support of the great ones of past ages, will be found the refuge of the honest of this age.

Now then, it must be said that what has been written in this article is for the beginner, for the doubter who questions the sufficiency of theological faith. Those who have already secured the foundations of their faith will testify that the Gospel differs from modern science in the greater desire for the Holy Spirit of God, and in the consequently greater possession of that Spirit. Through the power of this Spirit, faith in the Gospel comes to all who are honest in very deed, as a great light, without the slow growth necessary in science. This, however, does not render inconsequent the necessity of work as the foundation of all faith; through the infinite grace of God, that faith is often given in a manner not understood by us. If the faith of science is compared with that of theology in the greatest detail, the superiority of the science of God may be shown in many ways, especially in the fact that God has been seen and heard by mortals, while no man has claimed to have seen the atoms believed in by the chemists. That is, after all, the final difference between God-science and man-science; the ultimate idea of the former, may be seen and heard and felt; while the ultimate ideas of the latter, must remain abstractions to the human mind forever.

A NEPHITE'S COMMANDMENTS TO HIS THREE SONS.

BY B. H. ROBERTS.

I.—HELAMAN.

It was a custom with the old patriarchs in Israel, near the close of their lives, to call their children about them, prophesy what should befall them, or give them such charges, warnings and instructions as to them seemed necessary to their welfare. This Isaac did. Thus, too, did Jacob, and Moses, and doubtless many others of whom the Scriptures do not speak. The practice also obtained among the Nephites. Being of Israelitish descent, they would naturally perpetuate, in the land of promise to which they had been guided by the hand of God, a custom at once so beautiful and striking. Hence, Lehi, near life's close, and doubtless many others, called about them their sons, and instructed and blessed them.

It is with such a circumstance that we are to deal in this writing.

As a great character among the Nephites, stands the younger Alma, the son of Alma, the elder. It will perhaps be remembered that he was the first "judge," or president of the Nephite republic, and also the presiding high priest of the Church. He lived in the century just preceding the birth of Christ, dying—or at least disappearing from among the Nephites—in the year 73 B. C. In his youth and early manhood, he had been exceedingly wayward. His father's position as High Priest of the Church, and confidential friend of the last of the Nephite kings, King

Mosiah, of blessed memory, gave him social distinction among his people; and, being a man of brilliant attainments, with a turn for worldly pleasures, he became exceedingly wayward. Not satisfied with gratifying his own tastes for sensual pleasures, he joined with the younger sons of King Mosiah in an attack upon the Church and the religion it taught. He was a man of pleasing address and great eloquence, and persuaded men to accept his sophistries in place of the religion of Jesus Christ taught by the Church. We may only conjecture as to the details of his methods, but evidently he was not content with merely tearing down the Church of Christ; the usual merely negative attitude of the unbeliever was not enough for him. Perhaps his mind, from its very nature, was constructive; and hence, he could not be content with mere negation; and, therefore, he introduced an idolatrous system of worship. At any rate, we are told by the Nephite historian that "he became very wicked, and an idolatrous man * * * and did speak much flattery to the people; therefore, he led many of the people to do after the manner of his iniquities." I assume this indicates that he concocted a rival system of religion and worship of the Church of Christ. And that he was successful in his bad enterprise is emphasized by the Nephite historian in this language: "He became a great hinderment to the prosperity of the Church of God; stealing away the hearts of the people: causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them."

That all this was a cause of deep sorrow to his prophet father, the elder Alma, may go without saying. The soul of that righteous man was deeply grieved at the folly and wickedness of his gifted son. He saw great natural gifts of mind, and graces of person, perverted. He witnessed a splendid native eloquence supporting an idolatrous religion. He saw a naturally valient spirit supporting the devil's cause. He saw an intellect, by nature incisive and keenly logical, devoted to making the worse appear the better cause. One can think of nothing more distressing than this. 'Tis worse than sweet bells jingling out of tune. 'Tis virtue stooping to folly. It is as if the order of nature were reversed. 'Tis the sunshine creating cold and blackness. 'Tis the gentle rain of heaven falling on fruitful soil only to bring forth thistles, weeds

and briars. 'Tis the right hand of Truth—Intelligence—striking at the very face of Truth, and not striking for Truth; 'tis anything most pitiful and unnatural and deplorable. I say one can think of nothing more distressing than this. He cannot, unless it be the unseemly and unnatural conflict between father and son—the elder and the younger Alma. The reproach—howsoever unjust it may be, but nevertheless the reproach,—that comes from the inability of a servant of God at the head of the Church, to convert and control in the way of righteousness, his own son; this may be more pitiable than the perverted use of great natural endowments.

But the time came when the elder Alma's faith and prayers prevailed with God in behalf of this sinful son. An angel of God in his glory appeared to Alma, the sinful, and to his companions, the king's sons. Scoffing, there was none then. In stern tones the heavenly messenger represented Deity offended. He testified to the truth of the authority of God; and the earth seemed to tremble at his word. It was no gentle word that was spoken to the royal sinners, and the son of the high priest. The angel had descended in a cloud. The power of his presence felled them to the earth.

"Alma, arise and stand forth." "Why persecutest thou the Church of God?" "The Lord hath said, this is my Church, and I will establish it." "The Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father: for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith. And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? and cannot ye also behold me before you? and I am sent of God."

There was no disputing such testimony as this. The idolater's sophistry was powerless here. A flight of eloquence, however brilliant, could not turn aside the force of the palpable evidence. Nor was there any gentle pleading on the part of the heavenly messenger to bring to pass the repentance of these down-smitten sinners. They had rejected the tearful pleadings of God's servants

—the high priest and the king; and for them there was naught now but the stern voice of authoritative rebuke and reproof. The message of God to Alma ended with these words: "If thou wilt of thyself be destroyed, seek no more to destroy the Church of God."

The effect of the message, so direct and powerful, was to bring Alma and his associates to a most humble repentance, and final acceptance with God. As is often the case with strong characters gone astray, but by some means brought to repentance, these men became most ardent workers for God. The sons of Mosiah rejected a crown in order to give themselves to the ministry; and so devout and faithful did Alma become that he succeeded his father to the office of high priest of the Church; and, as before remarked, he was chosen the first chief judge of the Nephite republic which came into existence at the death of King Mosiah.

And now, after an eventful career, in which there had been a plentiful mingling of joy and sorrow, successes and reverses, the high priest of God, knowing that the time of his departure was nigh, takes his sons Helaman, Shiblon and Corianton, and delivers to them his "commandments;" that is, his counsels—a father's advice and admonitions. In each case, he is dealing with a character of somewhat different temperament; and each with a somewhat different life's work before him from that of the others; and what that father said to his sons, will be counsel profitable to consider. And first as to Helaman.

In this young man, we have a character sedate, modest, temperate; unambitious but reliable, steady, patient; slow, perhaps, but courageous and of sound judgment; remarkable for soundness rather than for brilliancy; for wisdom, rather than for smartness; for intellect, rather than for eloquence; a man who is not "passion's slave;" one who is not a pipe on which fortune may play what stop she pleases; one who is apt to bear the buffets and rewards of fortune with equal patience; one who, though suffering all, would be as one who suffers nothing—a man one might wear in his heart of hearts and never feel distrust, nor suffer betrayal. Such characters make the world's reliable men; the world's wise counselors; humanity's true friends; the world's best workers, and God's best servants. And yet it is possible for such characters to

possess defects. They may lack something of energy. Broad-minded in their ideas, they are liable to lack intensity, both of thought and action, that characterizes narrow minds. They are given to overlooking details, and many seemingly small matters, but which really may be, and very often are, of great importance, are overlooked by them. Restless activity and ceaseless energy are not liable to characterize their movements. They are in danger of slothfulness, and their very liberality of thought is liable to lead them into the error of laxity, almost amounting to neglect in keeping the commandments of God.

All this should be kept in mind, in considering the counsel given by Alma to his son Helaman. It should be further remembered that Alma was aware of the defects, or rather of the qualities of temperament in his son, that are liable to degenerate into defects of character; and hence, very naturally, did what he could to fortify him against them. It should be further remembered that he had determined upon Helaman as his successor in the Presidency of The Church, and the custodian of the sacred records, circumstances which also gave color to his "commandments" to Helaman. And now as to the commandments:—

My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God, ye shall prosper in the land.

I would that ye do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions.

And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words, and learn of me; for I do know that whosoever shall put their trust in God, shall be supported in their trials, and their troubles, and afflictions, and shall be lifted up at the last day;

And I would not that ye think that I know of myself, not of the temporal, but of the spiritual; not of the carnal mind, but of God.

Then follows the story of his own wickedness, and his conversion by the appearance of an angel. In support of the great truth, that those who keep the commandments shall prosper in the land, and be delivered from their afflictions, and be lifted up at

the last day, he appeals to his own experience, to the history of Israel in their deliverance from Egypt, to the deliverance of his fathers from Jerusalem, and appeals to the knowledge of Helaman himself in support of his homely, yet important doctrine. Following is the passage:

And I have been supported under trials and troubles, of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me; .

And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity from time to time;

Yea, and he has also brought our fathers out of the land of Jerusalem; and he has also, by his everlasting power, delivered them out of bondage and captivity, from time to time, even down to the present day; and I have always retained in remembrance their captivity; yea, and ye also ought to retain in remembrance, as I have done, their captivity.

But behold, my son, this is not all: for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God, ye shall be cut off from his presence. Now this is according to his word.

This testimony is followed by a commandment to receive the sacred records:

And now my son Helaman, I command you that ye take the records which have been entrusted with me;

And I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept;

And these plates of brass which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning.

And behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord, until they should go forth unto

every nation, kindred, tongue and people, that they shall know of the mysteries contained thereon.

And now behold, if they are kept they must retain their brightness; yea, and also shall all the plates which do contain that which is holy writ.

At this point, Alma seems to fear that Helaman will regard his faith that scripture records will retain their brightness, as the whim or superstition of an old man, overmuch trustful in the power of God; and from such an imputation, he thus defends himself:

Now ye may suppose that 'this is 'foolishness in me; but behold I say unto you, that by small and simple things, are great things brought to pass; and small means in many instances, doth confound the wise.

And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise, and bringeth about the salvation of many souls.

And now, it has hitherto been wisdom in God, that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God, unto the salvation of their souls.

Yea, I say unto you, were it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites, of the incorrect traditions of their fathers; yea, these records and their words brought them unto repentance; that is, they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their redeemer.

This is surely a vindication of the employment of "small and simple things" for the accomplishment of great ones. And here, too, is an opportunity to call attention to the necessity for, and the value of, the written word of God, and its preservation from dimness, or from any other cause of obliteration or destruction. Much stress is frequently laid upon the necessity and importance of the "living word of God"—upon the "living oracles"—and deservedly so; for, indeed, such oracles are a necessity. But so, too, is the written word. It fixes permanently the general truths which God has revealed. It preserves, for all time and for all generations of men, the great frame-work of the plan of salvation—the Gospel. There are certain truths that are not affected by

ever-changing circumstances; truths which are always the same, no matter how often they may be revealed; truths which are elementary, permanent, fixed; from which there must not be, and cannot be, any departure without condemnation. The written word of God preserves the people of God from vain and foolish traditions, which, as they float down the stream of time, are subject to changes by distortion, by addition or subtraction, or by the fitful play of fancy in fantastic and unreliable minds. It forms a standard by which even the living oracles of God may instruct themselves, measure themselves, and correct themselves. It places within the reach of the people, the power to confirm the oral words, and the ministry of the living oracles, and thus to add faith to faith, and knowledge to knowledge. It is eminently proper that Alma should close his instruction to Helaman, on this head, in this language:

Therefore I command you, my son Helaman, that ye be diligent in fulfilling all my words, and that ye be diligent in keeping the commandments of God, as they are written.

The young future prophet of the Nephites is further assured that, if diligent in keeping the commandments of God, the sacred records, entrusted to his care, will be preserved in his hands, and "no power of earth or hell" should be permitted to take them from him. Other instructions were given relative to the sacred records to be entrusted to his keeping at some future time, but of these, we have not space to speak here. The final word of the father respecting the young man's ministry among the Nephites, cannot fail to be of interest:

Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves, and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ;

Teach them to never be weary of good works, but to be meek and lowly in heart: for such shall find rest to their souls.

Oh remember, my son, and learn wisdom in thy youth: yea, learn in thy youth to keep the commandments of God;

Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord:

yea, let thy thoughts be directed unto the Lord; yea let the affections of thy heart be placed upon the Lord forever;

Counsel the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night, lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning, let thy heart be full of thanks unto God: and if ye do these things, ye shall be lifted up at the last day. * * * Oh my son, do not let us be slothful because of the easiness of the way; for so was it with our fathers; for so was it prepared for them, that if they would look, they might live; even so it is with us. The way is prepared, and if we will look, we may live forever.

And now, my son, see that ye take care of these sacred things; yea, see that ye look to God and live. Go unto this people, and declare the word, and be sober. My son, farewell.*

Such were the desires, the anxieties, the hopes, the testimonies and warnings, of a Nephite father, when contemplating the character of his son and his future labors and responsibilities.

In the course which Alma pursued, there is as much of instruction for fathers as there is for sons, in what he says to Helaman. A grand race of men were these Nephite prophets and leaders! Simple their lives, and plain their speech! Rich was their experience, and lavish were they in giving their sons the benefit of it; nor were they hypocrites in hiding that which might be considered unfavorable to themselves, but frankly owned their error, and warned their youth against the pit-falls into which their pride, folly or thoughtlessness, had led them.

*Book of Mormon, Alma, Chapters 36, 37.

THE LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

VII.

The subsequent course of Elder Rigdon, however, was not at all satisfactory, so it was resolved that his case should be taken into consideration by the High Council. Consequently he was notified to appear in his own defense.

At a meeting of The Church, on the meeting ground, Nauvoo, on Sunday, September 8, 1844, there were present, of the Twelve Apostles, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor and Amasa Lyman.

“The High Council organized themselves with Bishop Newel K. Whitney at their head, as follows: William Marks, president of the stake, and Charles C. Rich, counselor; Samuel Bent, James Allred, Lewis D. Wilson, Alpheus Cutler, David Fullmer, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood; also Reynolds Cahoon, Asahel Smith, and Ezra T. Benson, in the place of three absent members.”

After the meeting was opened, President Young addressed the people and said the business of the day would result in this—that all those who were for Joseph and Hyrum, the Book of Mormon, book of Doctrine and Covenants, the temple and Joseph’s measures, and for the Twelve, they being one party, would be called upon to manifest their principles openly and boldly. Those who were for Sidney Rigdon, Lyman Wight, James Emmett, etc., could show

themselves boldly and withdraw without fear. Those who wished to tarry and build up the city and temple, and carry out the measures and revelations of the martyred prophets, could make known who they were. If there should be but ten left, he (Brigham) wanted to be one of that number. He said:

"I have traveled these many years in the midst of poverty and tribulation, and that too with blood in my shoes, month after month, to sustain and preach this Gospel and build up this kingdom, and God forbid that I should now turn round and seek to destroy that which I have been laboring to build up.

"We have here before us this morning, the High Council and Bishop Whitney at their head, and we will try Sidney Rigdon before this council, and let them take an action on his case this morning, and then we will present it to The Church, and let The Church also take an action upon it. I am willing that you should know that my feelings for Sidney Rigdon as a man, as a private citizen, are of the best kind. I have loved that man, and always had the very best feelings for him; I have stood in defense of his life and his house in Kirtland, and have lain on the floor night after night and week after week, to defend him. There are those who are following Sidney for whom my heart is grieved. I esteem them as good citizens; but when it touches the salvation of the people, I am the man that walks to the line.

"I am informed that Elder Rigdon is sick; I am also informed that he and his party have had a council this morning and have concluded not to say anything in their own defense, thinking that would be best for them. I have no idea that Elder Rigdon is any more sick than I am; anyhow, we have a right to try his case, for he had sufficient notice to prepare himself if he had been disposed. We gave him notice last Tuesday evening, and had it published in the *Neighbor*, and, was he sick, he could have sent us word to have the case deferred."

President Young said that Elder Rigdon, the previous Sunday, poured blessings on the people in an unbounded degree, encouraged the building up of the city and temple, said he was one with them.

"I said upon the back of his statements, 'You see that Brother Rigdon is with us. I have not seen that Brother Rigdon

has been with us since he returned from Pittsburg; I have known that he was not with us in spirit, but I took him at his word."

Having heard that Rigdon had a meeting on Monday evening, 2nd, at which men were ordained to be prophets, priests, and kings, President Young and Elder Orson Hyde went to Rigdon's on the 3rd, and, said President Young,

"I looked him right in the face, and asked him if he had a meeting last night, here, in which men were ordained to be prophets, priests and kings. He replied, 'No, we had no meeting here; had we, brother Soby?'"

"'Well, did you have a meeting anywhere, Brother Rigdon, in which men were ordained to be prophets, priests and kings?'"

"'Well, I don't know; did we have a meeting last night, brother Soby? Yes, I believe there was one last night; wasn't there, Brother Soby, up at your house?'"

"I saw the disposition of Elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again, 'Elder Rigdon, did you not ordain those men at that meeting last night?'"

"He replied, 'Yes, I suppose I did.'"

"I then asked Brother Rigdon by what authority he ordained prophets, priests and kings.

"With a very significant air, he replied, 'Oh, I know about that!'"

"I then asked Brother Rigdon, 'Do you not think, really, that you hold the keys and authority above any man, or set of men, in this Church, even the Twelve?'"

"Says he, 'I never taught any such doctrine, did I, Brother Soby?'"

"Says I, 'Brother Rigdon, tell me the truth, do you not think so?'"

"He replied, 'Yes, I do.'"

In the evening, eight of the Twelve, with Bishop Whitney, after visiting with Elder Rigdon, went to Dr. Richards, when a committee of three was appointed, who went and demanded Elder Rigdon's license, but he refused to give it up, saying, "I did not receive it from you, neither shall I give it up to you." Hence the present trial.

President Young said the Twelve were to be witnesses, not judges, before the High Council. Elder Rigdon had not conducted himself like a man of God, nor a prophet of God, nor a counselor to the First President, since he returned to Nauvoo.

Elder Orson Hyde said he had written, by counsel of President Brigham Young and others of the Twelve at Boston, to Elder Rigdon at Pittsburg, desiring him and Elder Page to meet them at Nauvoo, and there rest, mourn for the martyrs, and counsel together. But Elder Rigdon had gone direct to Nauvoo, taken steps to call The Church together to appoint a guardian, being anxious to crowd action before the Twelve could get there, as it was necessary that he should return home immediately to his family. But since the Twelve had arrived, and The Church had unanimously chosen to sustain the Twelve, Elder Rigdon was no more anxious to return to Pittsburg. Brother Joseph Smith had said, "If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and don't be bluffed off by any man." Elder Hyde had invited Elder Rigdon to meet with the Twelve in council, but he said he was sick.

Rigdon said he had no jurisdiction over the Twelve, nor the Twelve over him; that there would be many churches built up all over the world, not subject to one common head, at which Elder Hyde replied, "Where there are many heads, there is no head at all, and a thing that has got many heads, must be a hydra—a monster; a house divided against itself cannot stand."

Elder Hyde further said that one of Rigdon's party had said to a brother, "If you will not tell it to the Twelve, I will tell you our plans," which were that Elder Rigdon was going to feel the minds of the branches, and then of the people of Nauvoo, and make a party and raise influence to divide the people, and the remainder could follow the Twelve. When Rigdon's license was demanded, and he refused to give it up, he threatened to turn traitor, saying, "Inasmuch as you have demanded my license, I shall find it my duty to publish all your secret meetings and all the history of the secret works of this Church, in the public journals," intimating that it would bring a mob upon The Church, saying, "I know what effect it will have; there is a rod and a scourge awaits this people." Elder Hyde said, "Elder Rigdon, if you want the

honor of bringing distress upon this people, you may have it; you may have the honor of it here, and you may have the honor of it in eternity, and every effort to bring distress upon this people will recoil back upon your own head." "Elder Young says he can prove that Elder Rigdon made use of the same expressions previous to our visiting him last Tuesday."

Elder Hyde said of Elder Rigdon:

"Now I don't know of any man in this Church that has gone deeper into matters than he did, in Far West, in his oration on the 4th of July. He was the cause of our troubles in Missouri, and although Brother Joseph tried to restrain him, he would take his own course.

"Before I went east on, the 4th of April last, we were in council with Brother Joseph almost every day, for weeks; says Brother Joseph, in one of those councils, 'There is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished.' He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances, he rejoiced very much, and said, 'Now if they kill me, you have got all the keys and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up, and now,' says he, 'On your shoulders will rest the responsibility of leading this people, for the Lord is going to let me rest awhile.'

"Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.

"When we were coming away last Tuesday evening, Elder Rigdon said, 'You are not led by the Lord, and I have known it for a long time that you were not led by the Lord.'"

Elder Parley P. Pratt said he was a member of the same Church as Elder Rigdon was, before they heard the Gospel, and had no feelings except in his favor. But the salvation of The Church was of far more importance than anything else. Elder Pratt then spoke of Rigdon's tergiversations, saying one thing at one time and a contrary thing at another time, pledging himself that a certain meeting should only be a prayer meeting and then turning it into a business meeting, ordaining men to various offices, claiming

that he had authority and keys over any one else; that he was to help to fight a bloody battle with the sword, etc. "It was for this ordaining men to unheard of offices in an illegal manner, and the proceedings at their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon." Elder Pratt said he demanded Elder Rigdon's license, but he refused to give it up, saying:

"I shall now take the liberty to publish to the world all the secret works of this Church, and stir up the world against you, and I know the result, both on you and The Church and myself. I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act the vision I had at Pittsburg. I knew you would withdraw fellowship from me; I knew you would oppose me in all my movements. It was all shown to me in the vision before I left Pittsburg."

Elder Pratt said:—

"Last Sunday, Elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pittsburg that this same blessed people would cut him off before he left them. Only think of the idea, after blessing the congregation as he did last Sabbath, two days after, he says, 'This people have not been led by the Lord for a long time, and I have known it.'"

Elder Pratt further said that the things revealed to Sidney Rigdon, touching great battles to be fought somewhere, the secret meetings, the ordination of officers, and the government of the Church, was a revelation of falsehood and delusion, calculated to lead the people astray, and result in open apostasy, and was designed to bring destruction on the Church, *unless there was speedy repentance*.

Elder Amasa Lyman corroborated the testimony given. He asked,

"Where has this individual been for these years past? Has he been laboring to support and uphold the man whom God has appointed to bring forth this work? Has he been endeavoring for the last four or five years to build up the principles taught and laid down by the man of God?" This man who has been asleep all the while, when he was not too sick to sleep and smoke his pipe and take his drink, corresponds with John C. Bennett and other

mean, corrupt men. This is the character of the man on whom shines the light of revelation; this is the man who says the Twelve have gone astray and this Church is not led by the Lord. This man is made generalissimo of all the armies of the Gentiles, I suppose; this is the man who is to fight those wonderful battles till the blood of the slain flows as high as the horses' bridles in the brook Kedron.

"For the last four or five years we have never heard of Sidney's getting a revelation, but, as soon as Brother Joseph is out of the way, he manufactures one to allure the people and destroy them. Now, after he has given his testimony to the world, after finding fault with God because he happened to get into jail in Missouri, and because he was poor, yet this is the man that can get such wonderful revelations. Now this is the man who has got the keys of the conquest, the keys of David! keys which the Twelve never heard were to be given to man; who had in a manner cursed God to his face. It may be pleaded that Sidney Rigdon may be mistaken. If he should, it is not the first time he has been mistaken in his revelations."

Elder W. W. Phelps spoke, relating chiefly to Elder Marks' connection with Sidney Rigdon.

Elder W. Marks said when he gave out the appointment to choose a guardian, at Elder Rigdon's request, he (Marks) did not understand the object of the meeting.

Elder O. Hyde said that a short time before the difficulty, President Joseph Smith, in one of their councils, told them he had given them all the keys and ordinances which had been committed to him.

There was a call for the question from many parts of the congregation, whereupon President B. Young submitted the case to Bishop Whitney and the High Council.

Bishop Whitney gave the privilege to the High Council to offer remarks, but no one spoke. Bishop Whitney then said:

"I was well acquainted with Elder Rigdon a number of years before he came into the Church. I never had any confidence in Brother Rigdon as a revelator, and why? Because I have so repeatedly heard Brother Joseph rebuke him for speaking, in the name of the Lord, what was not so. He was always either in the bottom of

the cellar or up in the garret window. At the time his license was taken away in Kirtland, he was more sanguine than he is now. The people were excited very much at that time. Brother Joseph was away, and when he returned and learned what Sidney had been doing, he took him into council, told him to give up his license to the Bishop and divest himself of all the authority he could, for, said he (Joseph), 'The less authority you have, the better it will be for you.' It has been repeatedly the case, when he has been speaking to the Church, that Joseph has rebuked him for it.

"I feel that Brother Rigdon came here with a bad spirit, and has delivered a revelation. If such things as are contained in his revelation have been revealed to him, it is from a source with which we want nothing to do. When he first came here, I thought he was deceived, but since last Tuesday evening, I have been convinced that he is dishonest. He made many evasive replies to the interrogatories of the Twelve, and I think his calculation is to scatter this people, because his theory comes in opposition to President Joseph Smith's revelations. It has been proved that he prophesied that we should not build this temple. I believe he is an evil designing man. He is dishonest, and he has lied to carry out his theory. He preached one thing one day, and the contrary another. I feel to sustain the Twelve in withdrawing their fellowship, and I think the High Council and the Church ought to sustain the decision of the Twelve."

Bishop Whitney called upon the High Council to manifest if they were satisfied with his decision. The vote was unanimous in the affirmative.

Elder O. Hyde said he was not satisfied with the motion. It was not explicit enough.

Elder W. W. Phelps moved "That Elder Sidney Rigdon be cut off from the Church and delivered over to the buffetings of Satan until he repents."

Bishop Whitney presented the motion to the High Council, and the vote was unanimous in the affirmative.

Elder W. W. Phelps then offered the same motion to the Church. The vote was unanimous, except a few of Elder Rigdon's party.

President B. Young requested those who were for Sidney Rigdon to manifest it, and they numbered about ten.

President Young "arose and delivered Sidney Rigdon over to the buffetings of Satan, in the name of the Lord. And all the people said, Amen."

Several others were cut off, and a vote was taken to suspend or disfellowship all who voted to follow Sidney Rigdon, or advocate his doctrines.

THE STAR OF BETHLEHEM.

When marshalled on the nightly plain,
The glittering host bestud the sky;
One star alone, of all the train,
Can fix the sinner's wandering eye.
Hark! hark! to God the chorus breaks,
From every host, from every gem;
But one alone the Savior speaks,
It is the Star of Bethlehem.

Once on the raging seas I rode,
The storm was loud—the night was dark;
The ocean yawned—and rudely blowed
The wind that tossed my foundering bark.
Deep horror then my vitals froze,
Death struck, I ceased the tide to stem;
When suddenly a star arose,
It was the Star of Bethlehem.

It was my guide, my light, my all,
It bade my dark forebodings cease,
And through the storm and danger's thrall,
It lead me to the port of peace.
Now safely moored—my perils o'er,
I'll sing, first in night's diadem,
Forever and for evermore,
The Star—the Star of Bethlehem.

HENRY KIRKE WHITE.

SHIZ—THE HEADLESS.

BY ELDER GEORGE REYNOLDS, AUTHOR OF "THE STORY OF THE BOOK OF MORMON," "CHRONOLOGICAL CHART OF NEPHITE AND LAMANITE HISTORY," ETC.

Those who are fond of finding fault with the Book of Mormon, and they are many, are disposed to ridicule some of the incidents therein given, connected with the death of Shiz, the rival of Coriantumr for the supreme rulership of the Jaredite race during the last days of that degenerate people. The war, which at its commencement found the Jaredites a nation many million strong, was carried on with such relentless ferocity, that, at its close, the two contending monarchs, Shiz and Coriantumr, alone remained. Then followed the death of Shiz. The story of his last moments is thus told by Moroni, in his abridgment of the writings of the Prophet Ether:

And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with loss of blood.

And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz.

And it came to pass that after he had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after he had struggled for breath he died.

There is nothing so wonderfully strange about this, that it should excite contempt or even ridicule. Recorded instances are numerous of men who were suddenly decapitated, showing signs of vitality and will power as did Shiz, for several seconds after their heads were cut off. This is more especially the case when they

are intensely wrought up, as he was, in the hatreds and excitements of actual combat. One instance which we have noticed is referred to in the *Popular Science Monthly*, p. 116, for June, 1892. The writer, Geo. L. Kilmer, says:

On the 17th of June, (1864?) in the charge of the Ninth Corps on the Confederate works east of Petersburg, a sergeant of the Fifty-seventh Massachusetts leaped upon the parapet, and, with his cap in his left hand and his musket in his right, stood cheering and gesturing with his arms to incite his comrades to come on. Suddenly a shell took off his head as completely as a knife could have done, but the tall form continued erect for some seconds, the arms still waving frantically but with ever-lessening sweep and power, until the forces of the body collapsed, when the headless trunk toppled over to the ground.

Again, Hawthorne relates that a sea captain once told him of an incident which was said to have occurred during the action between the *Constitution* and the *Macedonia*, which was fought during the war of 1812, between Great Britain and the United States. The captain was, at the time, powder-monkey aboard the *Constitution*, and saw a cannon shot come through the ship's side. A seaman's head was struck off, probably by a splinter, for it was done, he said, as clean as by a razor, without bruising the head or body. The unfortunate man, at the time of the occurrence, was walking pretty briskly, and the captain affirmed that he kept walking onward at the same pace, with two jets of blood gushing from his headless trunk, till, after going about twenty feet without a head, he sank down at once with his legs under him.

A telegram received from South Africa, on February 1st, of the present year says:

A curious incident is related of the fighting at Spion Kop [between the British and the Boers] on January 24. One of the soldiers of the English Lancaster Regiment, while firing as he lay face downward, had his head taken clean off by a shell. To the amazement of his comrades, the headless body quietly rose, stood upright a few seconds, and then fell.

This last example is almost a perfect parallel to what is related of Shiz. And so, if necessary, instances could be multiplied where men have shown for a few moments vitality equal to that attributed to Shiz by the sacred historian; when they, like him, had, by the fortunes of war, been deprived of their heads.

STONEHENGE.

[A wonderful structure is the Stonehenge. It is the oldest memorial of primitive faith and obsolete religious rites in the British Isles, its antiquity stretching far beyond the round towers of Iceland, which are believed to have been the "altars" of the fireworshippers, or the followers of Baal. A friend, now on a mission in England, has sent the following description of this wonderful monument, written by a Freemason who has regarded it from a masonic point of view. Our friend thinks that the religious readers of the ERA may find delight in the article, and so it is reproduced. It may be of interest in this connection to note the following discussion from a recent English publication, on the proposed sale of Stonehenge:

"We see that the military correspondent of the *Times* comes forward with a surprisingly frank endorsement of Sir Edmund Antrobus' cool request for £125,000 from the nation as the price of Stonehenge. It is very interesting to have this gentleman's opinion that action should be taken at once in order to prevent 'my friend, the owner' selling to America a priceless monument in the history of the English people. Nor do we quite understand the statement of facts presented by the *Times* correspondent. The purchase of the rectangle should be made, he says, by the nation so as to increase the training facilities for the army. But the army has already a right to use Salisbury Plain for the purposes of manœuvres, and it does not need to purchase a privilege it already possesses. For our part, we have made a good many inquiries in well-informed quarters, and we should say that the opinion is strong that £125,000 is a preposterous price; £50,000 would be nearer a fair figure. Stonehenge must, of course, remain a possession of the nation; but we very much venture to doubt that Sir Edmund Antrobus will venture to sell it away from us if he does not get his £125,000."—*Editors*.

Controversy has ever raged round the secret of the celebrated structure on Salisbury Plain, and probably its mystery will never

be satisfactorily solved. To archæologists and Freemasons these megalithic remains must always be a subject of paramount interest, and in spite of modern research the sentiments and best-loved traditions of ages will still cling round the imposing scattered monoliths at Stonehenge. Who built this monument and to what use was it put? Whatever its history it is said by some that the Druids had no share in it, so that the visitor who has hitherto loved to picture to himself the processions of white-robed priests, their mysteries and their sacrifices, is told that he will have lost his labor.

On this subject Captain Pasfield-Oliver has said that we may still cherish the ideas of our childhood, "as doubtless the Druids saw these huge grey stones and wandered among their ruins, wondering as much as ourselves who built them. It is not impossible that these same Druid undertakers ruthlessly made use of the lesser blocks of stone material for the purpose of erecting the sepulchres covered with tumuli which abound in the neighboring Down. The Roman sappers, however, to whom nothing was sacred, were perchance the greatest demolishers, and I strongly suspect that what is known as Vespasian's Camp is built of material stolen from the primæval acropolis of Stonehenge."

Although Stonehenge is probably one of the earliest instances of operative Masonry in this country, it is curious how little can be said about this remarkable collection of stones with certainty. Circles, cromlechs, and other relics having a great resemblance to each other are to be found in various parts of the world, and Sir W. Ouseley describes a circle and a single upright stone which he saw in Persia as uncommonly like those at Stonehenge. He concludes they were Druidical.

The strange monument on Salisbury Plain, thinks Mr. T. Andrew, F.G.S., would seem to betoken the commencement of the Masonic history of Britain. It stands upon the open plain about six miles north-west from Salisbury. The appearance, even at half a mile distance, is, he says, strangely weird and imposing; it is situated near the crown of a gentle slope, and advancing nearer to it, the beholder with the least imagination becomes more strongly impressed as to its origin and design; for however one may be struck with the magnitude of those masses of stone which

still remain in their places, by the grandeur even of the fragments confused or broken in their fall, by the consideration of the vast labor required to bring such ponderous blocks to this desolate spot, and by surmise of the nature of the mechanical skill by which they were lifted up and placed in order and proportion—it is not till the entire plan is fully comprehended that we can properly surrender ourselves to the contemplations which belong to this remarkable scene.

There seems to be no doubt that the outer stone circle originally consisted of thirty piers, though only twenty-six can now be identified, either standing or lying in fragment on the ground. It seems almost equally certain that they were all connected by continuous stone impost or architrave, though only six of these are now in site. The diameter of this circle is about one hundred feet. Inside would be a circle composed of smaller stones at a short distance from one another, and numbering thirty-eight. Within these two circles stand the five great upright stones, forming a horseshoe, and inside that smaller stones similarly shaped.

Since the publication of Sir R. Colt Hoare's plan their position may be considered settled. According to him the height of the outer pair is sixteen feet three inches, the intermediate pair seventeen feet two inches, and of the great central stone, as it now stands, twenty-one feet six inches. Mr. Fergusson says:—"In their simple grandeur they are perhaps the most effective example of megalithic art that ever was executed by man. The Egyptians and Romans raised larger stones, but they destroyed their grandeur by ornament or by their accompaniments; but these simple square masses on Salisbury Plain are still unrivalled for magnificence in their own peculiar style."

It is supposed that some of the stones were imported from Cornwall or Ireland. Locally they are termed blue stones, and they resemble some kind of Dartmoor granite. It is a matter for surprise as well as conjecture how these blocks could be transported from anything like a distance without machinery. However, as compared with Assyrian blocks and Egyptian monoliths their removal is only child's play. It must have been tough work for the Britons to have dragged up these stones from the neighboring

bottoms, one of which, according to Dr. Maton's calculation, must be nearly seventy tons in weight.

There is much support of the view that Stonehenge was erected by the early Britons as a place of Druidical worship—that it was, in fact, an open-air temple, where sun and moon were worshiped together with the hosts of heaven, and where human sacrifices were offered to these supposed deities; that it was also a civil court, in which causes of great importance were tried, and probably a kind of House of Commons for politics in general, such as they then were; and that it was also in the near neighborhood of the last resting place of their mighty dead. There are those, however, who hold a contrary view, prominent among them being Dr. James Fergusson, F.R.S.

What, then, is the connection between Freemasonry and Operative Masonry—between the former and the phenomenon of Stonehenge? “Much in every way,” replies Mr. Andrew, and to demonstrate which he observes that Masonry, according to the general acceptation of the term, is founded on the principles of geometry, and is directed to the convenience and enlightenment of the world. Masonry assumes the form of a noble science, distinguished by a series of peculiar rites and ceremonies, indicated by significant emblems, which are alone intelligible to the fraternity. It forms a universal language which is understood by Masons of every nationality under heaven.

A writer of the last century has thus described the universality of Masonry:—“Leaving holy ground, we trace Masonry among the Eastern Magi and in the renowned learning of Egypt, through which, like other sciences, taking a western direction, it was brought to the British Isles. Its principles were received and disseminated by Brahmins, philosophers, artists and saints. It taught natural religion, philosophy and arts on the banks of the Ganges, on the hieroglyphics of Egypt, the sanctuaries of ELEUSIUS, the schools of the Sages, and the caves of the Druids.”

After inspecting Stonehenge, probably none will deny the evidence of much geometrical art, and also some, perhaps, not a little knowledge of astronomy. Ancient Masonry and Operative Masonry are believed to have been one—that is to say, wherever the company of Operative Masons was found, such was the respectability

and authority of that art that invariably a lodge with its signs and tokens followed. In the erection of Stonehenge and similar circles, if the descendants of Japheth had not forgotten art and science, they would not have permitted their signs and tokens of Freemasonry to become buried in oblivion. The probability is that the one would be as traditionally forceful to them as the other.

SEND A PRAYER TO HEAVEN.

Send a fervent prayer to heaven,
When thy soul is wrought with grief;
Gilead's balm shall be thy healing,
Sanctified to thy relief.

Send a truthful prayer to heaven,
When the tempter bids thee not;
Thy pleading voice is not unheeded,
Nor thy prayer of faith forgot.

Send a holy prayer to heaven,
When beset with death's sad gloom;
It shall 'suage thy tears and sorrows,
Whispering peace beyond the tomb.

Send a righteous prayer to heaven,
When sore trials vex thy soul;
Faint not; 'tis but God's refining.
Look up! See the blessed goal.

Send a grateful prayer to heaven,
For thy mission here on earth;
For thy parentage celestial,
And thy blessed time of birth.

Send a prayer with holy fervor
For the Priesthood's keys and powers,—
Holy seals of resurrection—
Zion's temples, walls and towers.

C. L. WALKER.

THE FATHERHOOD OF GOD.

BY ELDER ATTEWALL WOOTTON.

The fatherhood of God as understood by the Latter-day Saints is looked upon by many as sacrilege, and by others is held up to ridicule; but it can appear in such false light to those only who have not compared it with the holy scriptures or whose vision has been distorted by false theories of theology evolved from the brains of men who have discarded that spirit by which the scriptures were written, and by which men were to know whether the doctrine was of God or of man.

The Latter-day Saints believe in this doctrine, not in some mythical sense that is incomprehensible, but as an actuality; and, if there is one thing in holy writ more positively taught than another, it is that God is not a mythical being distinct in kind from man, but a loving father in every sense of the term, and that he has all the attributes found in man, only in a state of the highest perfection beyond the power of the finite mind to conceive.

Even before man was on the earth, "God said, let us make man in our image, after our likeness:" and then we are told, "So God created man in his own image, in the image of God created he him; male and female created he them." It seems it was his design to let mankind know even from the beginning that he was in form like man, with all the bodily parts that constitute the human frame. In the third chapter of Luke, we find the lineage of Jesus traced from Joseph to Adam, and in the 38th verse it concludes as follows: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of

God." It is hardly to be supposed that this language is to be understood literally up to the last statement and that that should be figurative. What object could there be in making the statement that Adam was the son of God if it were not in the same line of fatherhood as all the rest? There is no break in the statement to indicate that it should not be taken in the same literal sense as all the others? Paul, in Hebrews 12: 9, says, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

When Mary Magdalene went to the sepulchre and Jesus appeared to her, he sent a message to the disciples, which was eminently calculated to impress on their minds the fatherhood of God and the brotherhood of Christ; he said, "Go to my brethren; and say unto them, I ascend unto my Father, and *your* Father, and to my God, and *your* God."

We read in I John 3: 2, "Beloved, now are we the sons of God, and it does not yet appear what we shall be, but we know that, when he shall appear, we shall be like him."

The 8th chapter of Romans clearly indicates the fatherhood of God and the brotherhood of Christ. In the 29th verse Paul says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." We read in the same chapter, 16th and 17th verses, "The spirit itself beareth witness with our spirit, that we are the children of God: and if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Now, what is this heritage promised to the faithful? This is partly answered in Luke 12: 32; "For it is your Father's good pleasure to give you the kingdom." To Christ, "All power is given in heaven and on earth." Then those who are to be joint heirs with him must inherit this power. The heirs of an estate inherit all that belongs to the father, so heirs of God must inherit all that he hath—all of Glory, of knowledge, of wisdom, of love, justice and mercy, and every perfected attribute of the Father, for Jesus said, "Be ye perfect even as your Father in heaven is perfect." If this were impossible, it would be a very unjust com-

mandment to His disciples. All these things can be inherited by countless millions without diminishing or exhausting the source, or without detracting from, but rather adding to, the glory and majesty of God, the Father; for it is like the lighting of one lamp from another in a room, there is no diminution of light in the first lamp, but each lamp that receives light in this way only increases the effulgence, until the whole room is brilliantly illuminated.

SOME FIGURES FROM THE ECUMENICAL CONFERENCE.

In the total number of Protestant societies engaged in conducting foreign missions, forty-nine of them are in the United States, and the income of these home societies from home and foreign sources is \$5,403,048. These societies employ 160 physicians, of whom 116 are women. They have 4,107 churches, with 421,597 communicants. The total native contributions amount to \$628,717. England, with forty-two societies, ranks next to the United States in the number of her foreign [missions. The income from these forty-two organizations, however, exceeds the forty-nine in this country by \$1,439,983. Her societies send out 139 physicians and 664 lay missionaries. They support 4,744 churches, with a total number of communicants of 278,548. The total income from 249 societies which embrace practically all those of the Christian world is \$17,161,092. The total number of organized churches is 10,993, and the total number of communicants 1,289,298. There are 14,940 Sunday Schools and 764,684 pupils. In educational advantages India leads with thirty-four institutions having a total membership of 22,084. China comes next with twelve, and Japan third with nine.

THE TWELFTH CENSUS.

BY EDWARD H. ANDERSON.

The month of June will be given over to the census enumerator who will be abroad in all the land, laden with blanks and questions. He should be treated with kindness and due consideration, for he is a political necessity in our country, besides having other virtues that entitle him to deference.

When the first census was taken, in 1790, the population of the United States was about four million; when the census of 1900 shall be completed, it will demonstrate that the number of inhabitants are not far short of seventy-five million.* The cost of taking the first census, which was done under the supervision of the United States marshals, was \$44,377; while it is estimated that the present census, which it is intended shall be the most thorough one ever taken, will involve an expenditure of about fifteen million dollars. It was not until the taking of the censuses of 1880 and 1890, that the huge proportions of the present one could in any way be foreshadowed. The United States marshals who engaged in the first count could not even dream what the mighty enumeration would mean in the closing year of the nineteenth century. In the item of cost alone, the difference is grandly perceptible. The expenditures for the first nine censuses, including that of 1870, was less than eight and a half million dollars—the exact figures are \$8,306,323—

* In a recent magazine article, Census Director William R. Merriam, in estimating the number of our population, writes: "I should say that from seventy-three to seventy-four million is the utmost that we can reasonably expect."

while for the twelfth census, as already stated, the outlay is estimated at fifteen million dollars, approaching twice as much for this one as for the first nine enumerations. In 1870, the count employed six thousand five hundred and seventy-two assistant marshals, supervised by sixty-one marshals of the United States courts; the present census will require fifty thousand enumerators, under the direction of three hundred supervisors, and a general director with his aids and clerks. This does not include about three thousand clerks which will be employed on the statistics, in Washington, for a period of two years or more.

The object of the first count of the population was almost entirely to obtain the proper apportionment for representation in Congress; but, while one of the main purposes yet is to obtain a basis of proper representation in Congress, the work and scope of the census has vastly changed since then. In addition to the mere numbering of the people, and the gathering of the facts in the great divisions of vital statistics, agriculture and manufactures, added principally in 1850, the census now includes a whole library of industrial and sociological data. I say, added principally in 1850, but beginning with 1810, the government has used the census more and more as an instrument for collecting and publishing a variety of statistics. The census of 1890 involved an incredible amount of labor, and, owing to tardiness in Congress and a variety of other causes, in the beginning of the work, the obstacles encountered by Mr. Porter, who was appointed superintendent, were well nigh insurmountable. It required seven years for completing and publishing the reports of the eleventh census which fills thirty octavo volumes. The cost of the work was more than ten million dollars.

In 1810, the Secretary of the Treasury had charge of the census agents as to the enumeration of manufactures, but in 1820 the entire charge was with the Secretary of State, where it remained until 1850, when the supervision of the census was committed to the newly created Department of the Interior, and since then it has been chiefly under the charge of the Secretary of the Interior and a census board. The labor now devolves upon a census director and a census bureau. The present census law is a wide departure from any previous legislation of the kind. One of the

main changes, aside from the personnel in charge, is that it has given more time for preliminary work and arrangement. Those who are informed pronounce the law decidedly the best that has ever been enacted for taking a census. Much, therefore, is expected from the present effort. A director, who is William R. Merriam, has been given general charge of the administration, and under him is an assistant director, a trained statistician, Fred H. Wines, who will be held responsible for the labors of the various statisticians employed by the bureau. Five chief statisticians are provided for, each having a certain line of enquiry in which he has a reputation for capacity and thoroughness. Then there are nearly three hundred district supervisors who have been selected to take charge of the work in the many census districts throughout the country. These are charged with the appointment of enumerators in their particular districts, and with the duty of seeing that the proper returns are made to the census bureau.

In the act creating the bureau, two years only are allowed in which to finish certain branches of the work. When we remember that it took seven years to prepare the last census, it looks like an impossible task to complete the information under the four leading heads in the present count, in the two years allotted; the effort in that direction is being made, by a host of workers and if it is possible, it will be done. As a matter of fact, however, no enumeration has been concluded as far as the after-work is concerned, in the time specified. Five months were allowed in 1850, but it is needless to say that the time was not sufficient. It is to be hoped that the facts of the present census may be published in time to be of value; and the division of the facts to be first printed from those that will come after, gives promise of this, and was undoubtedly made for this purpose. The four grand divisions are: population, vital statistics or mortality, agriculture, and manufacture.

The information under these chief subjects must be completed in two years from June, 1900, and will be known as the "Census Reports." Then as soon as this work is done, the bureau will take up the special subjects upon which information has been gathered including among others: schools, churches, insane, feeble-minded, deaf, dumb and blind; crimes, pauperism, and benevolence; social statistics of cities; public indebtedness, valuation and expenditure; elec-

tric light and power, telephone and telegraph business; transportation by water, express business and street railways, and mines and mining. When these are published they will be called, "Special Census Reports."

In addition to the officers already named, as engaged in the work, a field force of fifty thousand enumerators will be sent out among the people in the month of June to gather the information desired. This mighty force of workers will require from two to four weeks for their tasks which must be completed before the end of the month.

In Utah, Mr. Arthur Pratt is the district supervisor, and the state is divided into two hundred and nine districts each with an enumerator appointed by the district supervisor, and confirmed by the census bureau; there is, besides, one special government agent for the Uintah and Uncompahgre Indian agencies. In conformity with the old plan, adopted years ago by General Francis A. Walker, perhaps the most eminent man ever connected with census work, there will be special agents appointed in the largest cities of the Union, to gather information required concerning manufacturing establishments in such cities. Four special agents, in addition to those already named, will be appointed in Utah for the following cities: Salt Lake City, Ogden, Logan, Provo, Park City, Lehi, Brigham City, and Springville. In all other cities of the state, the regular enumerators will gather all the information. The allotment of enumerators to the counties is as follows: Beaver, 3; Box Elder, 9; Cache, 13; Carbon, 3; Davis, 6; Emery, 4; Garfield, 2; Grand, 1; Iron, 3; Juab, 5; Kane, 2; Millard, 6; Morgan, 2; Piute, 2; Rich, 2; Salt Lake, 68; Summit, 7; Sanpete, 10; Sevier, 7; San Juan, 2; Tooele, 7; Utah, 17; Uintah, 5; Washington, 3; Wayne, 2; Wasatch, 3; Weber, 17.

When the work of the enumerator is accomplished in all the states and territories of the Union, the facts gathered will be placed in proper form for publication and use by the people. This enormous labor will begin by having each name transferred from the enumerator's sheets to about one hundred million cards which will be counted by means of the Hollerith machines. Then will follow the tabulation and classification of the results. This labor will require a force of from twenty-eight hundred to three thou-

sand people employed at one time and for a period of about two years. A large and commodious building is provided in Washington which will serve as the work-shop and headquarters of the bureau, and the main body of this vast army of clerks will begin their labors about July 1, 1900.

Chinese, as well as all other foreigners, will be counted, and the Indians will be considered as foreigners, but will have a separate report as to their condition. Negroes, who, in some of the earlier censuses, under certain conditions, were counted as whites—will this time have a special report devoted to their interests.

Of course, every citizen of our glorious land, will be interested in learning of the increased population of our nation, and in its astonishing agricultural, commercial and manufacturing growth. But aside from these general reports, there will be much in the educational, religious, and social conditions that will prove of great interest to all the thoughtful and patriotic inhabitants of the republic. Every well-wisher of our marvelous country, will hope that with our material prosperity, and commercial advancement, which will undoubtedly appear at high-water mark, this enumeration shall reveal moral, religious, charitable and intellectual tendencies among the people, that shall assure us with unmistakable evidences of long life to the nation. But along some of these lines, not without good reason, there is serious apprehension, which, let us hope, will be dispelled by the facts brought forth.

That Utah will compare favorably with her sister states, and will show a steady and sure development along all these lines, I am clearly confident. Our growth in population is phenomenal. In 1860, the population was 40,273; in 1870, 86,786; in 1880, 143,963; in 1890, it reached 207,905 which number will doubtless show proportionate increase in this year of 1900. Utah has grown immensely in wealth in the past ten years, and it is to be hoped that she has kept pace with her riches in the retention, and in the further acquirement, of those moral virtues with the masses, which are the foundation of true character, and of the permanent life and growth of the state and nation.

The people of Utah, by freely giving the desired information,

may aid the little army of census workers that will call on them in this month of June, and thus insure the gathering of facts which shall enable our commonwealth to take her place in that high niche of national life and fame to which her material resources, and the moral, religious, and intellectual virtues of her people entitle her.

RESPECT FOR SELF.

"It is only shallow-minded pretenders who make either distinguished origin a matter of personal merit, or obscure origin a matter of personal reproach. A man who is not ashamed of himself need not be ashamed of his early condition. It did happen to me to be born in a log-cabin, raised amid the snowdrifts of New Hampshire, at a period so early that, when the smoke first rose from its rude chimney and curled over the frozen hills, there was no similar evidence of white man's habitation between it and the settlements on the rivers of Canada. Its remains still exist; I make it an annual visit. I carry my children to it, and teach them the hardships endured by the generations before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the narrations and incidents which mingle with all I know of this primitive family abode. I weep to think that none who then inhabited it are now among the living; and if ever I fail in affectionate veneration for him who raised it, and defended it against savage violence and destruction, cherished all domestic comforts beneath its roof, and through the fire and blood of seven years' revolutionary war shrunk from no toil, no sacrifice to serve his country, and to raise his children to a condition better than his own, may my name and the name of my posterity be blotted from the memory of mankind."—*Daniel Webster.*

THEOLOGY IN EDUCATION.

BY PROFESSOR WILLARD DONE, OF THE BRIGHAM YOUNG COLLEGE,
LOGAN.

IV.

THEOLOGY AS A BRANCH OF STUDY.

As before stated, the division of the subject named in the above heading, may be treated from two standpoints. The first is the value of theology as a means of developing the higher faculties; the second, its value for its own sake. The first of these standpoints was taken in the preceding paper, and the study under consideration was briefly treated in that relationship. In this paper, the task will be to consider theology in its own proper value as a branch of study. In other words, its utility is here to be treated.

When a student is about to undertake a subject of study, one question he is prone to ask is "Of what use will this knowledge be to me?" This is the question to be put and answered with reference to theology. But let us first be sure of our ground. What kind of utility are we to consider? Dr. Butler in his excellent treatise, "What knowledge is of most worth?" makes these statements: "Immediate utility makes demands upon the school which it is unable wholly to neglect. If the school is to be the training ground for citizenship its products must be usefully and soundly equipped, as well as well disciplined and well informed.

* * * This is as it should be, but it exposes the school to a new series of dangers against which it must guard. Utility is a term that may be given either a very broad or a very narrow

meaning. There are utilities higher and utilities lower, and under no circumstance will the true teacher ever permit the former to be sacrificed to the latter. This would be done if in its zeal for fitting the child for self-support, the school were to neglect to lay the foundation for that higher intellectual and spiritual life which constitutes humanity's full stature. This foundation is made ready only if proper emphasis be laid, from the kindergarten to the college, on those studies whose subject matter is the direct production of intelligence and will, and which can, therefore, make direct appeal to man's higher nature."

In this paper, the term "utility" will be used in its broader and higher sense, and from that standpoint the question, "Of what use is theology?" will be answered.

The money-making value of a study is scarcely considered at all in legitimate education. One might count on the fingers of one hand all the subjects which are directly capable of being turned into dollars and cents; and scarcely any of these are truly educative. It is clear, therefore, that this narrow utility can not be made the basis of judging the value of our subject of study. It would be found particularly unsatisfactory in our Church, where preparation for the ministry as a money-making vocation is not thought of. A narrow utility such as this might be considered in the case of sectarian churches, whose ministers preach for hire; but the young person among the Latter-day Saints who becomes a theological student, must have a different and a higher motive. In a word, his motive and aim must be preparation for complete living.

Among the Latter-day Saints completeness of life means much more than among any other people, and this additional meaning is almost entirely in the domain of religion. This should be thoroughly impressed upon the mind. Whatever is demanded of us additional to that required of the world, is demanded by our religion. And it must be remembered that the life of an ordinary "man of the world" would be very incomplete if lived by a man of God. To make small religious profession, and to gain small religious knowledge, living a life of general, though perhaps not specific, honesty and morality, may approach the standard set by the world at large:—it can not suffice for the Saints of God. Their lives

should be generally and specifically higher; and this elevation is essentially religious. Therefore it follows, "as the night the day," that their additional knowledge must be religious.

Hence, even from the standpoint of general utility, without considering as yet specific uses, theology is a most valuable subject of study to the Latter-day Saint. I take it that our peculiar mission is to enlighten the world religiously. Like the beautiful statue which stands on Bedloe's Island, in New York harbor, we are to shed rays of light abroad for the guidance of all who would enter into the haven of spiritual rest. It may be accepted as a demonstrated fact that the world is far less advanced religiously than intellectually and materially. This lack of advancement is well shown by Apostle Parley P. Pratt in his "Key to Theology," and it has become much more strikingly manifest since that work was written. The same truth is expressed by Latchford in this terse sentence: "The world at present needs conscience more than intellect, and its morals are at least a couple of centuries behind its knowledge." It seems accordingly, that the Latter-day Saints have resting upon them the responsibility of teaching the world in religion, in conscience, and in morality—the directions in which it is most deficient. Surely no stronger argument than this is needed to prove the indispensableness of theological advancement on our part.

The field of missionary work is growing wider, and as the field grows wider, the work becomes higher. Better efforts, it is clear, must be put forth by our missionaries, as they leave the country districts and go to the cities. As the great waves of life go throbbing through the busy streets of the city; as wealth and luxury and learning mingle in palatial homes and schools and churches, and as correspondingly increasing corruption "infests unseen" beneath the filmed and polished surface—men must be trained to enter into all that is good in such life, and gain the ears and the hearts of the people. It will be their task to probe with consummate skill beneath the surface, find the plague spot, and apply efficient remedies. And consummate skill will be required in the work. It will not require an uncouth Jonah, proclaiming repentance in the streets of Nineveh; nor a hair-clad John, crying in the wilderness of Judea; but a learned and eloquent Paul, enter-

ing with keenest tact into the polished life of Athens, and proclaiming the true God, to them unknown. But as, to reach the hearts of the Athenians, Paul must possess some of their culture, to which he had fitted his knowledge of Christianity, so should the missionaries to the intellectual centers of our day, possess a corresponding intellectuality, tempered and softened by the fire of faith and theological knowledge. Not the cold, frigid intellectuality which blights all faith and warmth of feeling, reducing all mental growth to formulas and logic-chopping, but the glowing tender, soul-culture which impels one to work for God, and fully qualifies him for such labor. This kind of development can be secured only if this work in theology be done in connection with the other culture-studies. Hence, the advantage of the Church School training consists not only in the fact that it includes theology, but more in the careful co-ordination of theology with the other subjects.

It may be seen at once how great an advantage a man equipped with this training, will possess in entering homes and assemblies of wealth and refinement. His polished manner and gentlemanly bearing will secure him admittance; his knowledge of science, literature, and art, will make him welcome; and his acquaintance with theology will give him the subject-matter of his message. Add to this the zeal for the work, and the testimony of its divinity inculcated in properly conducted theology classes, and missionary material is provided that may reasonably be expected to bring about just such a revolution in religious thought as Paul produced in the Gentile world.

But in order to be as efficient as sketched above, this missionary knowledge of theology shall be broad and thorough. It should go to the root of matters. It will not be enough that a smattering of theological knowledge and of the correlated subjects, be obtained. The foundation principles should be mastered, that the young missionary may be put on his guard against the misleading depth of knowledge possessed or professed by the world. As an illustration: A missionary friend was in discussion with a minister on a subject which had to be referred to the Bible for settlement. The English rendering favored the missionary's argument. Immediately, the minister appealed to the Greek original, and

either found, or pretended to find, a different rendering. The missionary was helpless. He had no knowledge of Greek, and could not even deny, not to say disprove, the minister's claim. Imagine the effect this would produced on a group of the minister's sympathizers. It would not matter whether the minister's rendering of the original were true or false. The discomfiture of the missionary would be the same in either case.

There is another point of view from which this correlation of theology with other subjects of study may be regarded. Reference has already been made to the great advancement of the world in intellectual culture, and its need of corresponding religious growth. The fact should be clearly understood, that the Latter-day Saints, whose duty it is to foster this growth, can best do so if they are able to grasp in full degree the intellectuality of the world, and to make their religious teachings and culture correspond with this intellectuality. To illustrate: A young man goes into a centre of learning and refinement. He comes in contact with the most advanced secular thought of the day. He is familiar with this thought, and can speak intelligently upon any subject suggested. As he proceeds on the topics of his friends' proposing, he gradually introduces appropriate principles of the Gospel, and shows their harmony with the secular truths under discussion. Almost without knowing it, his hearers are won over to give attention to the direct instructions which he may safely give soon thereafter.

For let it be borne in mind that our religion is expansive—or perhaps it would be better to say, adapted to expansive minds. It is not like the narrow creeds and dogmas of the day, subject to revision by human hands to fit them to secular truth, and avoid ludicrous conflict with it. Like a solvent, against which only refractory error is proof, the true faith easily absorbs and makes part of itself every truth from every domain of knowledge. From this fact arises the certainty that it will stand long after human creeds are relegated to oblivion. It has all the elements of eternity of life, because it is all-comprehending, and the infinite must necessarily exist forever. It cannot do otherwise.

The broad missionary work here imperfectly outlined, will soon become a necessity of the time. We are on the threshold of it now. And it is not clear that the key to all progress and ad-

vancement in this direction, must be a thorough knowledge and a burning testimony of the Gospel of Christ, which has kept pace with advancement in secular knowledge? And is it not equally clear that this knowledge and testimony can best be acquired where theology is a regular part of the school curriculum?

But this is only one phase of the subject. Missionary work abroad is no more necessary or important than missionary work at home. There are growing up among us many young people whose secular knowledge is fast outstripping their religious advancement. They necessarily see a disparity between their secular and their religious knowledge, and they unfortunately make the mistake of thinking that the disparity is between the Gospel and the secular truth. Fascinated by the latter, they soon begin to regard the former as out-of-date, and ready to be superannuated. It is easily seen what kind of missionary work is needed in such cases. The remedy should be suited to the condition needing correction. Let the earnest, faithful, educated men and women, trained in the Church Schools, approach in a kindly way, either privately, or through the associations provided for the purpose, these young people, and help them to see the beautiful harmony between the two lines of thought, which has been so clearly manifested to them. It seems reasonable to suppose that such efforts will ordinarily meet with a hearty response from the sons and daughters of Ephraim,—two-fold heirs of the blessings of the covenant. With them the labor is similar to that which is to be done in the world; though for two reasons, it will be more fruitful, and not so difficult. First, because these children are born through the lineage of Ephraim, and that is the blood which warms most readily to the Gospel message. Secondly, the disparity between their secular and their religious knowledge is not of generations' growth, and rooted in unyielding prejudice. It is the growth of a few years at most, and may be eradicated with comparative ease. Why should we leave or even neglect this fruitful field to become a nursery for the poisonous weeds of unbelief, and turn our best attention to the broader, but more refractory and barren, field of the world?

Closely linked to this subject is the improvement of the work of the educational institutions in Zion. With the infusion into them of a larger proportion of young people well trained in theol-

ogy, their work will gain in thoroughness and in its power to reach the hearts of those who are to be benefited by them. Mutual Improvement associations, Sunday schools, quorums of Priesthood, Primary associations, private families visited by priests and teachers—all these should and will feel the beneficial impress of the thorough knowledge, the earnest zeal, and the burning testimony of the well-trained theological student. Here is an unlimited field of effort, promising fruits of unequaled abundance and richness to be garnered for the glory of God.

To recapitulate: specific theology is not only a legitimate, but an essential object of man's study and research. It may and should be pursued in connection with other lines of study, and properly correlated with them. It has a striking value as a means of mind- and soul-development. Its value is great from a standpoint of utility. This utility is found in completeness of living; in efficiency for foreign missionary work; in missionary work at home; and in the efficiency of the work in the various organizations of The Church. Although much more might be said on all the phases of the subject, yet it is believed that in general, the proposition has been sustained that theology is not only a necessary, but an indispensable element of education among the Latter-day Saints.

HOP-PICKING IN KENT.

BY LYDIA D. ALDER, ENGLISH MISSIONARY.

We went to the little town of Tong, in Kent, only ten miles from the sea, on a beautiful day, in the early part of September, to see the hop-pickers in the gardens that so plentifully abound there. These hop gardens are very pleasing to the eye. Much care is bestowed upon them, in return for which they yield a handsome profit. Hundreds of acres of ground in Kent and other places are planted with hop vines. These are trained to a height of perhaps twenty feet, and are planted in straight rows about six feet apart. Tied early in the season high up the poles, they twine around and, in most instances, across to the next row. They present a very pretty appearance when matured and ready for picking, and to one walking in these gardens there is a healthful, invigorating odor.

Hop-picking time is a busy and profitable part of the year. Many people, mostly women and children, look forward to this time, to earn a few extra shillings, with which to purchase some bit of finery, or to add to the winter's supply of necessaries.

The day of our visit is cool, and Dame Nature, in her leafy dress, is lovely to look upon; chatting on the way, the distance of two and a half miles to the field is soon ended, and we go among the hop-pickers, some of whom we have met before. Joining in the, to us, novel task, we are soon quickly filling up the baskets with large, clean hops, while engaged in pleasant conversation.

Merry sounds are audible here and there over the garden; children's prattle and laughter, mingle with the more serious tones

of the elder people. All the pickers are happy in the work of filling up the bushel baskets, which when full nets the picker a shilling each. A good picker can thus earn from three to four shillings a day. Some of the laborers earn as much as eight pounds during the season which lasts from a month to six weeks.

Being informed by the "pole-men," who cut the hops down, that "These are the last for tonight," we finish stripping them, and are invited to see the hops prepared, and we walk over to the building used for this purpose, called a hop-oast. A very unpretentious one it is. Two men are engaged in measuring and cutting the material for the sacks, in which the hops are sent to market.

A gentleman introduced us, saying, "These are people from America; they would like to see how hops are dried." The man addressed answered, "They must be a long ways from home, then." He took us to an upper floor where great beds of hops were spread for cooling and drying before being placed in the press.

Then ascending up another rough staircase against a wall, we look in where the hops are drying. The floor is made of a coarse, strong screen wire, (only the dust passes through it) where the hops are spread about a foot thick over the space of a large room, from whose walls a funnel-shaped aperture, or stack, rises about thirty feet, to the outer roof, on top of which is a stack, also funnel-shaped, about one-third of whose space on the side is open. Through this funnel the heat and dampness from the hops escape. These are called kilns. The man who attends to the drying of the hops, turns them over with a wooden rake about every three hours, night and day. Down stairs, under these two screen floors, the fires are kept up day and night on an open brick structure about three by five feet on top and about four feet high. Smokeless Welsh coal, something like our anthracite, is used. Charcoal and stick sulphur are also used, making a clear, strong fire. The two men working there have red caps, with buttons and tassels on their pointed tops. The scene and surroundings are so glaring that one may almost imagine himself gazing into that historic place of the infernal regions, where we are informed the atmosphere is very warm. The man explains that if we were to witness these fires at night, we would see them at their best. It must indeed be a

grand sight to behold them then! Over the fire is a sheet-iron protector, suspended by chains, about six feet above each furnace. This prevents the strong flame from reaching too close to the hops, and seems to disseminate the heat more regularly.

After the hops are thoroughly dried and cooled, a sack is attached to the pressing machine, and they are pressed into it so tightly that no impression of the hand can be made upon it; then, through the opening, it slides to the floor beneath, where, having been branded with the firm's name and the year, and sewed up, it is ready for the market. Each one of the these sacks or bales weigh one hundred and fifty pounds.

THE DETERMINED DOER.

"I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battles without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor, envies not,
Nor loses faith in man; but does his best,
Nor even murmurs at his humbler lot;
But with a smile and words of hope, gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate."

LETTERS FROM MISSIONARIES.

While at Yuba, Arizona, laboring in my missionary call in the interest of the Y. M. M. I. A., I met a young man from southern Utah who had been baptized recently. While with him, one Sunday morning, I referred to the word of wisdom, with special reference to the use of tobacco. It seemed to greatly affect him, for he was given to the filthy habit. He said it was the first time in his life that he had felt conscience-smitten through using tobacco. We went to Sabbath school together, and he afterwards testified to me that because of the offense which he knew it was, he prayed in his heart that the Lord would take away that appetite from him and give him a testimony. At the close of the school, he went to the residence where he was staying, and went out of sight to roll his cigarette. He did so, and tried to smoke it, but could not, for he turned deathly sick, and vomited violently. He resolved at once to get rid of the tobacco; and going into the house, threw the roll and the tobacco into the fire, saying, "Thank God for the testimony. I feel that I am going to conquer, by the help of the Lord, and that I will be able to overcome this habit."

One more incident; At one of the many public meetings held in Yuba, was a stranger who had traveled eight miles to attend. We had a good meeting, and at its close this stranger shook me by the hand and thanked me repeatedly for the instructions and teachings, giving me also a dollar bill to help me on my homeward journey. This, with other money given to me, was in direct fulfillment of words uttered by Apostle Woodruff when he set me apart in October, 1899, for this mission. I greatly rejoice in the Gospel; I testify that God lives, and that the Gospel is from heaven. I pray for the advancement of the M. I. A. work. D. J. ROGERS.

On December 16, 1899, we were sent to southern Oregon, from Salem, to open up missionary work, we being the first elders in this part. We arrived in Ashland on the 22nd, as strangers in a strange land, but ever trusting in God who is a friend to the faithful.

After being here a few days, we were introduced to a Mrs. Rhodes, and in the course of the conversation, she related a dream that she had some six years ago, which we here repeat substantially in her own words:

"I dreamed I was on the banks of a river, but it seemed dark and dreary and muddy. The stream was swift and looked dangerous. Finally I saw a boat coming across the river with two men in it. They landed near me, and told me that I must cross the river with them in the boat, if ever I expected to be happy, and to find the light. After their assuring me that I would be safe, I ventured to get into the boat, and the men commenced to pull for the other shore. After sailing some distance, the water changed from muddy to a clear stream. Then a light, or bright cloud, gathered around, and I could distinctly see the other side of the river. Upon the banks thereof was a beautiful city. I asked the men the name of the place, and they informed me it was the 'City of the Saints,' they pulled the boat to shore and landed safely. I then went into the city where everything seemed to be in peace, and where happiness seemed to reign. Every person I met seemed indeed a brother or a sister, and I felt perfectly happy."

Upon awakening, the next morning, she told her husband and family that if she ever saw those men she would know them, and the minute she saw us she knew us as the men in her dream, who took her across the river from the darkness into the light. She also confesses that we have brought the light of the Gospel, and she knows she will have to receive it before she will enjoy the perfect happiness of her dream.

This seems marvelous unto us; and it adds strength to our testimony, to reflect that the dream occurred six years ago, when we had no idea of being in the mission field; but the Lord knew, therefore he called us.

We say to the young men of Israel: be ready when the call comes, for it comes from the Lord. Let us declare like Nephi of old: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (I Nephi 3: 7.)

W. P. CLAYTON, J. H. STONEY.

EDITOR'S TABLE.

THE BOER ENVOYS, AND THE RELATIONSHIP BETWEEN ENGLAND AND AMERICA.

After having visited many of the powers of Europe without result, the envoys of President Kruger have come to America to ask for intercession, to request that the people of the United States shall say to England, "Stop," for, as one of them expressed it, at the New York municipal reception: "We think that if America said the word, the war would be stopped." They think further, that ninety per cent of the Americans sympathize with the liberty-loving people of the Transvaal, and have come to convert the other ten per cent, by telling them the truth about the war.

Whatever sympathy the people individually may feel for the Boers, it is not either likely or probable that the government of the United States will take any action that will prove of much consolation or benefit to the people of the African Republic and their agents. In fact the issue has already been met, and President McKinley has informed the envoys, that while he sympathizes in the desire of the American people that the war shall come to a speedy close, there is no course open to him except to persist in the policy of impartial neutrality.

In the United States, it is true, there is no very strong sympathy which favors the policy that led up to the declaration of war between England and the Boer Republics. At the outset, however, a careful discrimination should be made between the

opinions relating to the necessity and conduct of this war and those which relate to the English generally. Upon the whole the people of this country are not anti-English. Nothing is said in disparagement of the principles of English government, her colonial policy, nor of the general liberality manifested in English institutions. The opinions concentrate upon the single case. It is hard to convince the American people generally that the war might not have been honorably avoided. There are, however, some factors that have created in the minds of the American people a prejudice against the English in this case. These factors are interesting as illustrating the relationships between this country and Great Britain, and are worthy of a brief review, in connection with the visit of the envoys.

In the first place, the difficulties between the Boers and English arose in consequence of the grievances of the miners of Johannesburg. As the mining industry took on enormous proportions, it would be strange indeed if differences should not arise between the Uitlanders and the Boers, and in these differences also a just cause of grievance. People have come therefore to look upon the dispute as one arising out of a sort of stock-jobbing affair. In other words, the English are accused of fighting for gold. It is said that before these mines were opened, the English were not much concerned about the principles of government as they existed in the Transvaal, and it was only when large financial interests were at stake that England felt impelled to force the Boers into accepting demands which the latter could not yield to.

The more violent opponents, therefore, are disposed to designate it as a war for greed. A second cause, however, of the misgivings which have been aroused throughout America is one of a more substantial character. Mr. Chamberlain, the secretary of foreign affairs, certainly did not show much leniency, and he shifted about from one position to another and undertook to force his demands by the concentration of troops near the frontier of the Transvaal. Mr. Chamberlain's policy seemed to most readers as harsh, unnecessarily aggressive, and often trifling.

During the period, therefore, of negotiations between England and the Transvaal, most that was done by Mr. Chamberlain

had a strong tendency to alienate the sympathies of this country and create very grave suspicions abroad. In this country, Americans generally suppose themselves to be Gladstonian, so far as they sympathize with either side in the political differences of the mother country. Gladstone was a Liberal. Local self-government or home-rule was so closely associated with his name that Americans have come to regard him as the foremost standard-bearer of English liberty. With him would naturally also be associated the party which he led; that is, the Liberal party of England. Many Americans, therefore, without reference to their own political preferences think themselves in sympathy with the Liberals of Great Britain. Generally speaking, the Liberals were opposed to the war which was initiated under the Conservative rule.

But perhaps a stronger reason for the prejudices against the English in this war is found in the fact that it is strongly opposed by such eminent men as Morley and Bryce, especially the latter. Mr. Bryce in his "*Commonwealth*," the history of American institutions, has generally been looked upon as an impartial writer and a man of keen observation and broad judgment. While, therefore, most Americans might instinctively ally themselves with the Liberals of Great Britain, yet it would perhaps be difficult for the more than ninety per cent of them to say just why they should prefer the one to the other.

Another element has entered into the opinions of the American people. It is an element of a party dispute, and finds its stronghold in the opposition which the Democratic party of the United States offers to the Philippine policy. The leading Democrats have undertaken, in their opposition to expansion, to compare the war in the Philippines with that of the war in South Africa. They think they see in these two undertakings a strong similarity, and to oppose the one means naturally to offer opposition to the other. So far, however, the Republicans have refused to be drawn into a dispute of this kind by denying that there is anything whatever analogous in the two wars. The Republican party, therefore, is disposed to treat the South African war upon an entirely different basis and to resist the efforts of their opponents to make a political question of it in this country. While it is not a party question

in the United States, it may be easily seen by a perusal of the party papers that there is a vastly stronger opposition to the English in the Democratic party than among the Republicans.

The sympathy which, for the various reasons above enumerated, the American people give to the Boers was very greatly strengthened at the outset of the war because of the advantages which the Boers had gained in their earliest efforts. It seems marvelous that a nation like England—one of the foremost in the world—could be held at bay so long by a mere pigmy, for such in reality were the South African republics when compared with Great Britain. There is, too, in the human mind a generous instinct that leads men to sympathize with the weaker, especially when a nation so weak as the Transvaal is pitted against a nation as powerful as Great Britain. Day after day news from the seat of war aroused admiration for the magnificent defense which the Boers offered to the English arms. Everybody seemed surprised, yet it was universally felt that England had upon her hands a greater task by far than she realized at the outset. Besides, many of the English journals were boastful. The war had been treated as a sort of holiday excursion. Many of the aristocracy of London were to go to Pretoria to eat their Christmas dinners, and enjoy with huge relish the plum pudding upon which they were in the habit of regaling themselves at home.

Beside, all this sympathy for the Boers was made easier by reason of the Jameson raid which took place in 1896. It was so illy-planned and illy carried out that England herself was obliged to disavow any sympathy for the raiders, and affect to punish those who had been engaged in an attempt to overthrow the Transvaal Republic. On the other hand, it was fortunate for England, so far as American sympathy goes, that the war was undertaken immediately after our war with Spain. England had very wisely used the occasion of our differences to proclaim her friendship for this country, and by this wise diplomatic course had done much to wipe out past grievances. It is not easy to guess what might have been the sentiment of the United States, had the war in South Africa followed the Venezuelan difficulties that arose in the latter part of Mr. Cleveland's administration. At that time, sentiment ran high against England, and there was the strongest disposition

manifest, irrespective of parties, to resist anything whatever in the nature of an encroachment in this country.

THE SCOFIELD MINE DISASTER.

The beautiful month of May was ushered in with a black cloud of trouble hanging over Utah, which burst with deadly fury to fill the commonwealth with horror, and its citizens with deepest grief. It was the appalling explosion which occurred in the Winter Quarters mine, near Scofield, Utah, on the morning of the first day of May, which resulted in the death of two hundred and four people,—robust men and boys. These were miners, the majority of whom were residents of various settlements of the state, so that there was scarcely a county to which the disaster did not come home with the power of personal sorrow.

The disaster staggered the state, and fell like a dreadful pall upon the whole community, bowing the spirits of even the strong, and chilling the stoutest heart with gloom. It was not until after Saturday, the 5th, "burial day" in Scofield and over the whole state, that the people in general could fully realize what a fearful calamity had befallen, and could begin the real work of relief for the unfortunate survivors. But the center of the terror touched with paralyzing force the one hundred and five widows, and their two hundred and seven orphans, whose husbands, fathers and brothers, without warning, and in the bloom of health and strength, were thus suddenly rent from them. They were left alone, their companions were gone, the family props were taken, and with them the prospects of temporal support. Temporarily, the latter was speedily supplied by the donated substance of good people in all parts of the state, and in other states of the Union; and the desolation and weeping that came with the disaster was alleviated, as much as such things can be, by the sympathies and kind acts of a host of noble men and women, including the officers of the unfortunate mining company, who devoted themselves to the relief of the immediate wants of the afflicted and suffering. Among noted people who sent words of sympathy to the state, was President

McKinley, and President Loubet of France; for it was one of the great, if not the greatest, calamities of the kind in the history of coal mining in the world.

Relief funds for the surviving widows and children were started by the leading newspapers, by the mayors of the cities, and by the state government, to which the citizens generally, rich and poor alike, according to their means, gave freely. Large amounts, also, came from capitalists of other states, and the fund has swelled to a handsome figure. Governor Heber M. Wells, in his proclamation appealing for aid, appointed the following leading citizens a central relief committee: James T. Hammond, Ezra Thompson, E. W. Wilson, Salt Lake City; Lafayette Holbrook, Provo; John Jones, Spanish Fork; O. G. Kimball and T. J. Parmley of Scofield, who are requested to receive all contributions, and to apportion and distribute the same, with competency and equity, to those entitled to receive them. This actual cash fund, exclusive of any supplies given to alleviate immediate necessities, at this writing, amounts to \$120,876.42. Every comfort which could be provided for the afflicted has been unstintingly extended by the kind people of the state who seem to be thoroughly aroused to the dreadfulness of the startling calamity.

The question of the best mode of distributing the relief fund has arisen. A most satisfactory method would be the safe investment of the amount by a state committee, the proceeds to be used for supplying the necessities of the sufferers, and for the social and educational benefit of their children. A complete list of those entitled to relief should, under this arrangement, be made, and the state committee, who of course would serve without compensation, would see to it that every entitled person would receive his deserved share of the proceeds.

The calamity should impress its lessons upon the state, the mine owner, and the workers in mines. Whatever the cause of the explosion, this fact is forcibly taught, that more caution is necessary. Such stringent laws should be enacted by the legislature as will hereafter insure to every mine strict and frequent inspection by responsible and competent examiners. Owners of mines should be compelled to have every known safeguard thrown around their laborers, and negligence, in any respect, should be

visited by severe penalties. Laborers who enter mines should be compelled to observe such rules and follow such regulations as will avoid endangering the lives of themselves or their fellows. No risks should be taken; and no money should be saved, or safe-guard left untouched, that would insure the protection of life. If these lessons shall be heeded, it may be said after all, that the bath of tears which the state of Utah has this May received from the widow and the fatherless, has not been given in vain.

TALKS TO THE YOUNG MEN—CAUTION AGAINST DEBT.

BY THE SENIOR EDITOR.

“Owe no man anything, but to love one another.”—*Rom.* 13: 8.

“Be not thou one of them that strike hands, or of them that are sureties for debts.”—*Prov.* 22: 26.

“We have borrowed money * * * upon our lands and vineyards * * * and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.”—*Neh.* 5: 4, 5.

“Debt makes everything a temptation. It lowers a man in self-respect, places him at the mercy of his tradesmen and servants. He can not call himself his own master, and it is difficult for him to be truthful.”—*Smiles.*

“Nothing but actual sin is more paralyzing to a young man’s energies than debt.”—*Success.*

“For the sake of gratifying his vanity by dressing as well as others who have more than double his means; by wishing to appear what he calls as ‘up-to-date’ as his friends or boon companions, many a young man mortgages his future, sells his birthright with-

out even the excuse of Esau, whose necessity was at least real. His wants are imaginary, and their gratification only serves to create an army of unlawful desire, which drags him lower and lower into the slough of debt, despondency and degradation, until manhood, honor, hope, enthusiasm, self-respect, all that makes life dear,—goes out in night and darkness.”—*J. Lincoln Brooks, in Success.*

Within the last few years the Latter-day Saints have had their share of experience with getting into debt. It has been an experience so full of valuable lessons that an effort should be made by those who have learned these lessons to impress them upon others who may not have been so fortunate, or unfortunate, whichever you please, as to have had this experience. The financial conditions are greatly improved, and with this improvement there is danger of a repetition of former experiences. It is to caution young men against such experience and its repetition that this is written. The second aim I have in writing is to show that debt is not a good thing for young men to enter into. That it is, on the contrary, a positive detriment to them, one of the burdens of life that tends to hold them down.

My advice to young men who are now earning money is that they save as much as possible while money is easy, and spend it in the near future when it is liable to be more difficult to obtain. Our recent experience taught us that it is not good to enter into obligations that, at best, mortgage our future for years, even should the good times continue. But if something should occur to tighten the money market, and hard times come again, then the slavery which you have entered thoughtlessly into will be extended indefinitely, perhaps for the remainder of your lifetime. There are a large number of cases where men in the prosperous times of 1890, created obligations that they can not wipe out in a life time. “Get out of debt now,” would be my counsel to everybody; and if my voice could be heard in all the land, I would still repeat the admonition, and add to it, “And let your income hereafter always be greater than your expenses.” That is the only safe way to be independent. How can a young man who can not now live within his means ever expect to retrieve his position? He who

builds airy castles on such expectations will be crushed beneath the ruins of their fall. Youth is the seedtime, and it is your only seedtime. You will reap just what you sow. This doctrine is just as true in finances as in morals and religion. If you sow debt, will you not reap galling poverty? It follows just as surely as that if you sow corruption and vice, your harvest will be unrighteousness and shame. And pray what need has the average young man to go into debt? There are cases where men must borrow money to further or save enterprises, or because of some unexpected disaster, but that is not necessarily going into debt. But even this class of borrowing, borrowing under necessity, should be restricted and limited to the smallest possible scope. But going into debt should not be tolerated or thought of by young men, who are dependent upon their own achievements, without the most serious consideration and investigation. It is a safe rule to treat all debt as you would a poisonous serpent or a dread contagion. Again, what have you to go into debt for? Vanity, vice, luxury, cigars, liquor, entertainment, card-playing, betting, racing, dressing, dancing, appearing as well as your neighbor who can afford it? Are these considerations worthy the pain and humiliation attendant upon the mortgaging of one's soul and body? I answer no, a thousand times. But they are nevertheless usually what young men go into debt for. It is not for necessities, for these are cheap and easily obtained even by the least favored. There is one more so-called reason why men go into debt. It is to make more money easily. It is to speculate, to gamble; to get rich speedily. As if to get wealth were to get happiness. "Can wealth give happiness? Look around and see what gay distress, what splendid misery," says Young. This desire for wealth is one of the reasons why men went into debt during the late "boom," and for which most of them have had to answer by a constant companionship of care and fear, because they have not been able to meet their promises—a care that has robbed them of sleep, strength and ambition, and stolen from them the power to accomplish good either to themselves or their families, or to The Church. Against such debt, too, such slavery and hell, every fibre of one's being should protest.

It is better to live simply, dress plainly, be sparing in every

indulgence, even if it is harmless, than to replenish your purse for luxuries, by going into debt. Let this rather be done by lessening your desires, and by curtailing your needs. We have come to think that there is only one way to change the course of events, if our expenses are greater than the income. But there is another way to make ends meet which does not seem to have been seriously or often considered. It is to cut expenses, lessen desires, curtail needs; and without being penurious compel them to come, as far as possible, within the line of one's income, small though it be. For, as Poor Richard says: "Better go to bed supperless than rise in debt."

Some have contended that it is good for a young man to go into debt, since he will then work hard to get out again, and by this system accumulate means. I do not agree with this philosophy. I believe it to be false. Any man that will work hard to get out of debt is not the kind of man that needs debt to spur him on to work. He is rather of the class who will work anyway, and to much better advantage without its withering influence. On the contrary, with most people, debt has a depressing and dulling influence, and a tendency to discouragement, and even dishonesty, carrying in its wake a long train of other evils that saps ambition and destroys usefulness. Let no one, then, entice you to go into debt on the plea that it is a sure way to save money. Nor let your own arguments run in that direction, for you will surely be deceived. The advice of Benjamin Franklin should ever stand clearly before you: "Pay as you go."

In a recent magazine article, J. Lincoln Brooks, writing upon this subject, says:

"Few young men would willingly go into debt, if they could lift the veil of the future, if they could see every step of the thorny way to which it leads. If they could see the moral degradation, the course of lying, prevarication, dishonest subterfuge to avoid meeting promised payments, which the borrowing of the first dollar * * * too often involves; if they could see the grinning phantom which robs the harassed debtor of peace by day and sleep by night, that stands forever by his side mocking at his impotence to shake off the chains by which he has bound himself, hand and foot, they would shrink back appalled

from the sight; they would suffer any privation, endure any hardship, rather than become the slaves of the grim jailer, debt."

Young men, learn a lesson from the recent past: get out of debt now, if you are in debt; and hereafter, let your income always exceed your expenses. Never enter into debt to save money: such a course depresses rather than exhilarates. Be free, by owning your own time; and "owe no man anything, but to love one another," if you would prosper and be happy.

MOVEMENTS IN THE RELIGIOUS WORLD.

During the latter part of April, and in the month of May, several important religious conferences convened in the United States. On the afternoon of the twenty-first of the former month, the greatest, and in some respects the most important, of these began its sessions in Carnegie Hall, New York. An address of welcome was given in the evening by President McKinley, on behalf of the United States. It was the Ecumenical Conference on Foreign Missions, and was composed of two thousand five hundred delegates and missionaries representing one hundred and four Protestant foreign missionary societies of all evangelical denominations. It was stated that these societies spend fifteen million dollars a year to advance their work, exclusive of amounts spent in England and America. The leading points to be considered by these diverse religious denominations—for all kinds of Protestants were represented—were first, how to spend to best advantage the fifteen million; second, to stimulate the interest of Christians all over the world by an exchange of experience; third, to start a movement for co-operation in foreign lands; fourth, to eliminate redundant missions in one field. These points were strikingly emphasized by Ex-President Benjamin Harrison, who has been the honorary president of the body for the past four years. He gave an address at the opening of the conference on Saturday afternoon, in the course

of which he referred to this disunion among the Protestant sects in these words:

Not the least beneficent aspect and influence of this great gathering will be found in the Christian union that it evidences. The value of this is great at home, but ten fold greater in the mission field, where ecclesiastical divisions suggest diverse prophets.

If seeing a fault is the first necessity for its remedy, it is to be hoped that the Protestant sects may soon find a way to a unity of the faith. But while this interchange of thought, and open confession of fault, may have a tendency in that direction, unity is yet afar off—it will never come, we are free to predict, as long as every man is free to form his own sect, to determine the course of the church in accordance with his own notions—as long as there is not a universally recognized head, guided by divine revelation. Until that day comes, the Protestant Christian sects will be in the condition described by the Apostle: “ever learning, and never able to come to a knowledge of the truth.” God only can unite the church; and when he does it, his edicts to the people will come through his recognized authority upon earth. There will be no division and no “diverse prophets.” As long as the Protestant will not believe in revelation, thus not recognizing God as the head, but insist on giving the right of direction, interpretation and leadership to men, so long will he be sorely troubled with “ecclesiastical divisions.” But this conference was not intended to pass laws or take any binding action whatever, and it would thus appear that union was not even contemplated, even on the methods of spending the money, or on eliminating redundant misssions, or on any other temporal matter, much less on the unity of the faith.

But, really, there should be unity among the Protestants as a matter of self-protection. There are only naturally three churches in the Christian world. The first, the lone and despised Church which recognizes revelation and the right of God to dictate, is the Church of Jesus Christ of Latter-day Saints, which will in the end triumph over all, for all will recognize its power; the second is the Catholic, which claims authority by descent; and the third should be the Protestant, which claims the right to decide by men—in many instances by the votes of men—what the desire of God is.

The Protestant sects, if they could not unite in membership with those who believe that God has a right by revelation to dictate, might thus unite as a body politic, and form a government in which every member would have a voice and a vote. This course would save much money, much duplicate work, much worry and misunderstanding to the heathen convert in the foreign mission field, and it would greatly aid the progress of so-called Christianity in the great non-Christian world. It would multiply the power for doing the real good which is being accomplished among the heathen, in the way of education and practical work and religion. Concerning this comity in missions, Rev. H. M. King, of the American Baptist Union, said: "It seems not only unnecessary, but culpable, to transplant and perpetuate divisions which have resulted from circumstances which have long since passed away."

The conference, after hearing a variety of learned papers, and listening to several foreign converts, mostly girls and women, adjourned on May 1, which day was devoted to home work for foreign missions, dwelt upon by Governor Roosevelt on the opening day, and to the outlook and demands for the new century.

Another conference was the Liberal Congress of Religions, held in Boston, April 24. This body has for its purpose to "unite in fraternal conference men and women of whatever name who believe in the application of religious principles and spiritual forces to the present problems of life," and is an outgrowth of the late Parliament of Religions, held in Chicago with which readers of the ERA are thoroughly familiar.

Another important gathering is the twenty-ninth general conference of the Methodist Episcopal church—the twenty-third of the delegated congresses—which met May 2, at Chicago, and will remain in session a month. Some important questions will come before that body which is composed of some seven hundred and fifty delegates with representatives from thirteen foreign countries including Germany, Italy, Switzerland, India, China, Japan, Mexico and South America. One important question already decided is the giving of equal representation to the laity, which gives the lay delegates vote for vote with the clergy. This action really places a strong line of demarkation between the clergy and the laity, and brings the Methodists a step nearer to the hierarchy of Cathol-

icism, as some view the question; while others maintain that it is a token that the rule of the preacher, in that church, will pass with the century. Among other questions to be considered is the removal of the ban against card-playing, dancing and theater-going.

Other important religious conventions are announced as follows:

Presbyterian General Assembly, St. Louis, Mo., May 17-31; Northern Baptist Anniversaries, Detroit, Mich., May 23-30; Christian Endeavor Convention, London, England, July 14-18; Baptist Union Convention, Cincinnati, O., July 12-15; World's Student Conference, Northfield, Mass., June 29—July 8. Federation of American Zionists, New York, June 10; the Annual Conference of Mutual Improvement Associations of The Church, Salt Lake City, Utah, June 10-12.

REYNOLDS' CHART OF NEPHITE AND LAMANITE HISTORY.

A Chronological Chart of Nephite and Lamanite History is the latest addition to Book of Mormon literature. It is the work of Elder George Reynolds, which fact alone is a guarantee of its accuracy and value as a map of reference. The chart, printed on heavy paper, is strongly mounted on cloth fastened to neat wooden rollers, thus making it convenient for consultation by teachers and classes in Sabbath Schools, for which use it was especially planned. On the upper margin is a chronology of contemporaneous events on the eastern continent from the time Lehi's colony left Jerusalem, in the reign of Zedekiah, 600 B. C., to the time of the ravages of the Gothic King Alaric, in Italy, A. D. 400, when Moroni recorded the death of his father, and the extinction of his people. On the lower margin is a concise Book of Mormon chronology for the same period. The center is occupied by colored plates which forcibly illustrate to the eye the changes and duration of Nephite and Lamanite rule; while above these plates, in

the order of their incumbency, are the names of the historians of the Nephites, with the periods of their terms of office. Altogether, this is a chart that will prove of much value to students of the Book of Mormon, and to teachers, in the saving of time, in the power to convey facts at a glance, and as a work of reference. It is a compact, authentic, reliable, and carefully painted word and color picture of Nephite and Lamanite history, indispensable to Sunday School and Improvement Association libraries, and of incalculable benefit to every student of the Book of Mormon. Deseret Sunday School Union, publishers, Salt Lake City, price \$1.00; unmounted 25 cents.

NOTES.

A prize of twenty-five dollars was recently awarded Mrs. Irene Green by the *Penny Magazine*, for the best reply to the question: What is the most important thing in life? Her reply was:

Love is enough. It contributes more to the perfectness of life than any other influence. It permeates the soul with radiance, and through this light reveals the beauty of design in all creation. It covers the cardinal virtues of hope, faith and charity, and brings contentment. Nothing is perverted in the life where universal love abides. All is as it should be, and what is more important in life than that which leaves nothing to be desired.

One of the first things to learn in life is the power of quick, prompt and energetic decision, the decision which is not always coming up for reconsideration when opposing arguments are presented. It is infinitely better to make mistakes by deciding too quickly, or by making a wrong decision, than to be always vacillating, hanging in the balance, not knowing what to do.

No one can hope to succeed in these days, when every one is pusher or pushed, who has not positive force,—the power of rapid and firm decision. The man who hesitates today, who stands still, not knowing which way to go, will very soon find himself pushed one side by forceful men.—*J. Lincoln Brooks.*

IN LIGHTER MOOD.

Mother: "Willie, did the grocer tell you these eggs were fresh?"

Willie: "He didn't say, but he told me to hurry home with them."

* * *

In Russia teachers are none too well paid. At a scholastic meeting some one proposed the toast, "Long live our school teachers." "What on?" asked a cadaverous-looking specimen, rising in his seat.

* * *

Some of you who think you are well up in spelling just try to spell the words in this little sentence:

"It is agreeable to witness the unparalleled ecstasy of two harassed peddlers endeavoring to gauge the symmetry of two peeled pears."

Read it over to your friends, and see how many of them can spell every word correctly. The sentence contains many of the real puzzlers of the spelling-book.

* * *

It is told of ex-President Rutherford B. Hayes that, while attending school at Kenyon College, he was in the habit of taking daily walks into the country. These trips were shared by two intimate companions, who were of a fun-loving disposition, which frequently got them into trouble. On one occasion they more than met their match at repartee in an old farmer, whom they met on the highway. The long, white beard of the farmer gave him a patriarchal appearance, and while he was approaching the students, they arranged to give him a "jollyng" which eventually terminated in the discomfiture of the youths.

One of them doffed his hat with great reverence and respect as he said, "Good morning, Father Abraham!"

The second saluted the old farmer and said, "Good morning, Father Isaac!"

Mr. Hayes, not to be outdone in affability and politeness, extended his hand as he said, "Good morning, Father Jacob!"

Ignoring the outstretched hand of Mr. Hayes, the old farmer replied, "Gentlemen, you are mistaken in the man. I am neither Abraham, Isaac nor Jacob, but Saul the son of Kish, who was sent out to seek his father's asses, and, lo! I have found them!"

OUR WORK.

THE MUTUAL IMPROVEMENT SPEAKERS' CONTEST.

BY RICHARD R. LYMAN, SUPERINTENDENT Y. M. M. I. A., SALT LAKE
STAKE.

The speakers' contest has been established in the Salt Lake Stake of Zion, with a hope that soon it will extend to every Mutual Improvement Association in The Church. The design is to have a contest every spring, which all active mutual improvement workers will be urged to enter. The addresses given must be related to, or suggested by, the matter contained in the manual last completed.

Following is an outline of the contest conducted this year. All the wards in the stake were urged to hold contests, and all active members were invited to prepare papers. The papers prepared in each ward, were submitted to judges who marked them on thought and composition. If more than five papers were presented to these judges, only the five receiving the highest marks were delivered, because, as each paper may contain two thousand words, more than five speeches would make a program too long for one meeting. When the other set of judges, who gave marks on delivery, submitted their decisions, these marks were added to those previously given, and the person thus obtaining the highest mark was declared the winner, and the one obtaining the mark next below was selected for the alternate.

Five of these contesting wards make a district, in which the ward champions meet and compete for places in the final contest to be held in the Assembly hall during the Y. M. M. I. A. general conference, in June. The man taking highest place in this last contest will be awarded a gold medal, presented by the *Deseret News*, and the man taking second place

will be given bound volumes one, two and three of the ERA, by the General Board.

Because many people have good ideas but cannot speak them, and because our young people have so little experience in expressing themselves with pen and paper, a mark of sixty is allowed for thought and composition to encourage work in this line, while a mark of but forty may be given for delivery. Many of our missionaries dare not attempt to answer a question or teach the Gospel in writing, and it is hoped that preparing these addresses will give some of the needed practice in written expression.

If we may judge the future of these contests by the beginning now made, we can hardly estimate the good they will do. Old men's hearts leaped with joy when they heard the boys speak so lovingly, so earnestly, so patriotically of the early Saints; fathers were happy when their bright-minded, studious sons turned their attention earnestly, perhaps for the first time, to the history of The Church; and young men's bosoms heaved with pride as they sought in vain for words of sufficient eloquence to describe the sterling characters of their fathers. "Not in years," people say, "have we had anything more interesting in our meeting-house than the talks of those boys."

The spirit of these contests is one we are becoming very familiar with of late, it is that spirit which tends to tie the people more closely together, and make them more valient in the performance of their duties.

It is hoped that soon, these may be called oratorical contests, and that because of the name, young men will not be kept from taking part in them. An oration is not a speech made up of "fine writing," and long words; it is a dignified address, carefully prepared for a dignified occasion. The speaker who has something of worth to say, and is filled with a burning desire to say it, will give a genuine oration, if he only speaks as he feels, without searching for hard words and figures of speech, remembering that generally the simplest language is the most eloquent.

What suggested the contest? It was the matter contained in our last year's manual. Who, that has been born in these valleys; who, that has flowing in him the blood of the pioneers, can study a lesson in that manual without having an oration swell up within him, so that he almost shouts when alone studying? An old, gray-haired man, in a near-by association, adjusting his crooked glasses as he arose to give his topic, began his exercise in words like these, "It is a good thing I was not with The Church in those times, for it is hard to tell what I should have done—why, while preparing my lesson, I could hardly keep my seat, I was so worked up over the treatment the people were given."

"No such a subject," said an eastern professor to a Utah boy, after reading his oration on the "Mormon" people, "ever came up before, for an oration, in this institution. If all that is spoken against the 'Mormons' were true, the great work they did in crossing those plains and conquering a desert ought, even then, to make their names live in history forever."

There is great power in the simple history of The Church, as evidenced by the fact that one of our leading men, a few years since, was asked to give a talk on the "Mormon" people, at or during an irrigation congress, or some other such gathering, and after he had finished his impromptu talk on the history of The Church, the great men, the scholars and orators, came forward and complimented him on his powerful speech, his masterful eloquence. Again, when a Utah boy, in a talk before the members of a students' Christian association, quoted the thirteenth section of the Doctrine and Covenants, declaring earnestly that an angel of God came down from heaven, laid his hands upon the heads of Joseph Smith and Oliver Cowdery, and spoke those words, it so impressed a young lady present that she said it seemed to her she could see, in that young man, one of the ancient prophets come again.

These, and many other similar experiences, teach us plainly that there is power in the simple narration of the history of The Church, and, therefore the Mutual Improvement speakers contest has been established, that young men may have an opportunity to practice telling this beautiful story, an opportunity to speak the feelings the study of the manual awakens in them.

THE ANNUAL M. I. A. CONFERENCE.

The annual conference of the Mutual Improvement Associations will be held in Salt Lake City, on Sunday, Monday, and Tuesday, June 10, 11, and 12, 1900. On the first named date, occurs the anniversary of the organization of the first Young Men's Mutual Improvement Association in Zion, under the present name, and it is designed on that account to make the conference a memorable occasion. The General Superintend-

ency desire, therefore, that all the officers shall be present. It is especially urged that every association in The Church shall be represented, for aside from this feature of celebrating the anniversary of the first organization, by reminiscent speeches from several prominent people who took part in the early rise of the associations, there will be instructions, in the course of the conference, that will prove of great value to every officer and member.

The railroads have all made a rate of one regular fare for the round trip. Tickets will be sold from all points south of Santaquin and north of Ogden, on June 9 and 10, and from Santaquin, Ogden and intermediate and all Tintic points, on June 10 and 11, and the final return limit is June 20. This will allow all who desire to attend our conference and remain to the Scandinavian Jubilee, which will be held on June 14, to 17, the opportunity to do so.

There will be three public meetings on Sunday, June 10, in the Tabernacle, and on Monday and Tuesday, two meetings each day will be held for officers, at which reports will be presented and the actual business of the conference will be transacted. There is much important business to be attended to, and every Mutual Improvement worker, who desires to be up-to-date in his work, must attend these meetings.

No young man who remembers the valuable instructions heretofore imparted in these conferences, will be content to remain away. The meeting of officers, last year, in which President Lorenzo Snow gave the young people a sermon on tithing, with promises to the faithful observer of this law, was of thrilling interest. Those who were present will wish to come again, and those who were not, will desire to meet with the leading workers this year to become familiar with the instruction, and to prepare themselves to take a place in the van of the great cause of mutual improvement which should sweep through the stakes of Zion this year with greater force than ever.

On Monday evening, June 11, the final meeting in the oratorical contest of the Salt Lake Stake will be held, which will be of special interest to all M. I. A. workers.

A complimentary entertainment will be tendered by the General Boards to the visiting stake officers and their wives, on Tuesday evening, June 12.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

April 14th: Census Supervisor Arthur Pratt appoints 157 census-takers, leaving 52 more to name, there being 209 districts in the 27 counties of Utah, the Uintah and Uncompahgre Reservations not included. The census in them will be taken by special Government agents. There were 951 applications for position of enumerator. * * * Miss Rose Hartwell of Salt Lake City has had her art work accepted by the Paris Salon. * * * The Paris Exposition was formally opened by President Loubet.

15th: Winston Churchill asserts that 250,000 men will be required in the Transvaal before the close of the war. * * * President Richard Fry of Morgan Stake died. He was born April 15, 1831, and settled in Morgan, in 1860.

16th: Arbor Day was observed; the state officials planted trees. * * Bishop Thomas Maycock of the Third Ward, Salt Lake City, born in England in January 1832, died. He came to Utah in 1859, and was ordained bishop in 1895. * * * Three men of the 26th Infantry are reported burned at the stake by natives, Island of Panay.

17th: Charles Cooper, who was born in England in 1822, and came to Utah in 1861, and who was a veteran of the Black Hawk war, died in Salt Lake City. * * * The Trans-Mississippi Congress opened at Houston, Texas. * * * Diplomatic relations between the United States and Turkey are threatened with rupture. * * Lord Roberts censures Generals Buller and Warren for the defeat at Spion Kop.

18th: Hon. George Q. Cannon was elected Fourth Vice-President of the Trans-Mississippi Congress. * * * It is reported that Generals Buller and Warren have been recalled.

19th: The census of Cuba, just completed under direction of Gen.

Sanger, shows the total population to be 1,572,797, including 815,205 males and 757,592 females. There are 447,372 white males and 462,926 white females of native birth. The foreign whites number 115,760 males and 26,458 females. There are 111,898 male negroes and 122,740 female negroes. The mixed races number 125,500 males and 145,305 females. There are 14,694 male and 163 female Chinese. * *

The conference of governors of Utah, Idaho, Montana, Wyoming, Nebraska, South Dakota, Washington, Colorado and Arizona, relating to arid lands, opened in Salt Lake City. Resolutions were adopted against any change in the land system. * * *

The base ball season opened in the East between the National and the American leagues. * * The reports of the condition of famine-stricken India are appalling.

20th: The vote of the special Congressional election was canvassed. Total vote cast: 59,354; for King, 31,446; for Hammand, 27,199; for Hamlin, 627. King's majority over all 3,616; plurality over Hammond, 4,247. * * The Trans-Mississippi Congress concludes its 11th session, and adjourns to meet in Cripple Creek, Colorado, in 1901. * * The Burlington Railway engineers completed the survey of that road to Devil's Gate, Weber Canyon.

21st: The delegates to the Ecumenical Council are welcomed by President McKinley, at Carnegie Hall, New York, in behalf of the nation. * * The attendance at the Paris exposition averages about one hundred thousand daily, and exhibits are being rapidly arranged, thousands of workmen being employed.

22nd: An indictment was returned against Governor Taylor by the Franklin County, Kentucky, grand jury. * * Advices from Manila report 378 Filipinos killed, 12 officers and 244 men captured during the past week which was next to the bloodiest of the Philippine war.

23rd: Engineer William Konold was killed in a wreck on the Rio Grande Western, at the Salt Lake station. * * The Ogden City Council resolves to offer the Jarvis-Conkling Company \$350,000 for the city water-works. * * The Senate Committee on Elections submit a scathing report declaring the election of Senator W. A. Clark, Montana, void. * * Advices from India relate that over a million cattle and numberless human beings have died from starvation.

24th: Charles A. Harper, a pioneer of 1847, and the oldest resident of Big Cottonwood, died at Holliday. * * By a vote of 33 to 32, the senators refused to admit Quay of Pennsylvania to a seat in the Senate, on the appointment of the state governor.

26th: The Supreme Court of Utah sustains the order of the Salt Lake Board of Education to exclude unvaccinated children from school.

* * A great fire rages in Ottawa and Hull, Canada, destroying fifteen millions of property, and rendering seven thousand people homeless.

27th: The Boers elude the British and succeed in getting out of Wepener. * * Waco, Texas, is visited by a terrific electrical storm, wind and cloudburst; much property and several lives are lost.

28th: The rains in Texas have done damage amounting to nearly five million dollars. Six inches fell in twenty-four hours.

29th: A strong east wind did great damage in Davis and Weber counties, in uprooting trees. * * Nine people are killed and forty injured by the falling of a temporary bridge at the Paris Exposition.

30th: Abraham Day, a pioneer of 1847, born in 1817, died at Lawrence, Emery County, Utah. * * The Utah mining dividends paid in April, amount to \$227,500. * * A franchise is granted by the City of Ogden to the Salt Lake Valley Railroad, * * Admiral Dewey arrived in Chicago and will be its guest for three days.

May 1st: At 10:25 a. m. a most appalling calamity occurred at Winter Quarters, near Scofield, Utah, caused by an explosion in mine No. 4 of the Pleasant Valley Coal Company. Over two hundred lives were lost. * * Six hundred thousand people witnessed the great Dewey parade in Chicago. The Admiral was greeted by thousands.

2nd: Relief funds are being started for the afflicted of Scofield mine horror. Mayor Thompson of Salt Lake appoints a committee. * Twenty American soldiers are reported killed by Filipinos on the island of Samor. * * Dewey's Chicago visit concludes with a sail down the big canal. * * The General Methodist Conference, Chicago, decided, after a fight of a hundred years among Methodists, to extend equal representation to the laity, which makes the Methodist Church a democratic body, and causes the rule of the preacher to pass with the century.

3rd: President [McKinley and President Loubet of France wire messages of sympathy to Governor Wells condoling with the stricken people at Scofield. The school children and women of Salt Lake each sent a car-load of flowers. Governor Wells appointed the following central relief committee: J. T. Hammond, Ezra Thompson, E. W. Wilson, Salt Lake; Lafayette Holbrook, Provo; John Jones, Spanish Fork; O. G. Kimball and T. J. Parmley, of Scofield.

4th: The Salt Lake City Council passes the franchise for the Salt.

Lake Valley Railroad. * * The Scofield relief fund reaches nearly sixty thousand dollars; the R. G. Western and Pleasant Valley Company contribute \$20,000.

5th: Two funeral trains carry victims from Scofield to various parts of the state. Governor Wells appeals to the country for aid for the Scofield afflicted. Funerals of the victims are held in Scofield and other places in the state. This will be known as "Burial Day." * * Gen. Otis sails from Manila; he is succeeded by General McArthur as commander of the division of the Philippines. * * Governor Leary, of Guam, reports the population of the island as 8,861, of which 1,853 are children under seven years. * * Thousands of school children welcome Admiral Dewey in Illinois.

6th: Apostles Grant, Smoot, and Teasdale held memorial services in the meeting house at Scofield. * * Wm. C. Endicott, secretary of war under President Cleveland, died in Boston, aged seventy-three years. * * Lord Roberts is meeting with steady success in his march on Pretoria.

7th: Lead was reduced in price from \$4.70 to \$4.40 by the smelter trust. * * It is reported that Aguinaldo has joined General Tino in Northern Luzon, and they are preparing to fight.

8th: A naval officer of the United States is reported to have invented a shell which can pierce armor plate like a bullet does wood. * * Four people are killed in a railway wreck near Rawlins, Wyo., owing to the fault of a brakeman. * * The street car system in St. Louis is tied up, owing to the strike of three thousand six hundred employees of the Transit Co.

10th. The Republican State Convention met in Salt Lake City and elected Arthur Brown, George Sutherland, Heber M. Wells, Thomas Kearns, of Salt Lake City, C. E. Loose, of Utah County, and Geo. M. Hanson of Weber, delegates to the National Presidential Nomination Convention at Philadelphia. * * The National Populist Convention was held at Sioux Falls, S. D., at which William Jennings Bryan, of Nebraska, was named for President of the U. S., and Charles A. Towne, of Minnesota, for Vice-President; the Middle-of-the-Road Populists met in Cincinnati and nominated Wharton Barker, Penn., for President, and Ignatius Donnelly, Minn., Vice-president.

11th: The Church appropriated \$2,500 to the Scofield relief fund which now amounts to \$105,836.40 * * Samuel L. Sprague, born Lowell, Mass., March 23, 1843, a conspicuous figure in the 50's and 60's in Utah, died in Salt Lake City.

13th: The British believe that the South African war is practically over.

14th: Representative King introduces a resolution, providing for the payment to Hon. B. H. Roberts, the sum of \$2000. * * General Buller routed the Boers in a severe engagement at Biggarsberg. *

* The Methodist General Conference Temperance Committee adopted a resolution deploring the stand taken by President McKinley on the anti-canteen law.

15th: A concert was given in the Tabernacle by musicians of Salt Lake City this evening, attended by over seven thousand people, for the benefit of the Scofield fund, which has now reached \$118,397.22. *

* Senator W. A. Clark of Montana resigned his seat in the Senate just as that body was to pass upon his case, and he was immediately appointed by acting Governor A. E. Spriggs to fill the vacancy caused by his own resignation. * * Severe fighting is reported from Mafeking, and a Pretoria dispatch reports that it has fallen. General Roberts advance entered Ladybrand.

16th: The Salt Lake City Council passed the Salt Lake Valley Railway franchise, over the mayor's veto. * * Cyrus Sandford, born in Bristol, Vt., December 16, 1813, died in Springville, Utah County, of which place he was a pioneer; John Kienke, born in Germany, April 26, 1831, died in Nephi where he settled in 1852. * * Postmaster Thompson, of Havana, charged with misuse of postal funds, was arrested, and Senator Bacon advocates investigation into management of Cuban affairs.

17th: The Boer peace envoys, who arrived in New York on the 15th, were officially welcomed at the City Hall, by the mayor. * * Geo. Halliday, an early settler of Utah, died in Santaquin aged 77 years.

18th: The third annual gathering of the Utah Mothers Congress opened in the Assmby Hall, presided over by President Nellie Little. * * W. J. Borem, Sr., born in Illinois, November 30, 1837, a pioneer of Wallsburg, died. * * British forces enter Mafeking, and there is great rejoicing in England over the relief. * * Governor Smith notified Senator Clark that his appointment to the Senate by Lieutenant-Governor Spriggs was tainted by fraud, and hence revoked. The Governor appointed Martin Maginnis.

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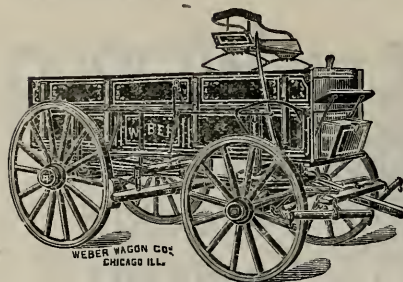
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